

# Death a Deliberance.

---

O R, A

## Funeral Discourse,

Preach'd (in Part) on the Decease of  
M<sup>rs</sup>. *MARY DOOLITTLE*,

(Late WIFE of

Mr. *THOMAS DOOLITTLE*,

Minister of the Gospel in London.)

Who Departed this LIFE the 16th of  
Decemb. 1692.

---

By *JOHN S H O W E R.*

---

Eccles. 7. 1. *The Day of Death is better, than  
the Day of one's Birth.*

---

L O N D O N,

Printed for Abr. Chandler, at the Chirurgeons-  
Arms, at the Entrance into Bartholomews-  
Close, in Aldersgate-street. And Samuel  
Wade, at the Bible under the Piazza of the  
Royal Exchange in Cornhill. 1693.

117.6.17.

E

M

M

W

Ec

Pr

2E



# Death a Deliberance.

---

## O R, A Funeral Discourse,

Preach'd (in Part) on the Decease of  
M<sup>rs</sup>. **MARY DOOLITTLE,**

(Late WIFE of  
Mr. **THOMAS DOOLITTLE,**  
Minister of the Gospel in London.)

Who Departed this LIFE the 16th of  
Decemb. 1692.

---

By **JOHN SHOWER.**

---

Eccles. 7. 1. *The Day of Death is better, than  
the Day of one's Birth.*

---

L O N D O N,

Printed for Abr. Chandler, at the Chyrurgeons-  
Arms, at the Entrance into Bartholomews-  
Close, in Aldersgate-street. And Samuel  
Wade, at the Bible under the Piazza of the  
Royal Exchange in Cornhill. 1693.

THE NATIONAL ANTHROPOLOGICAL ARCHIVES

# General I

(in Part)



R  
M  
s  
I  
to  
an  
fo

299

TO HIS

Reverend and Honoured

Friend, and Brother,

Mr. *DOOLITTLE*.

S I R,

**I** F you did not know  
how little time I have  
to command, I should need  
an **E**xcuse for not having  
sooner finisht the **T**rans-  
A 3 cription,

## *The Epistle Dedicatory.*

cription, and Enlargement of the following Discourse which was preached at your Desire, on the Death of your Wife, and now on the same Motive is made publick. If it may any way Contribute to allay your Sorrow for your great Loss, or be useful to any Others, especially the Relations and Acquaintance of the Deceased, I shall not Repent it.

The Text recommended to me is every way suit

*The Epistle Dedicatory.*

ed to the Occasion, and to  
your Design of my instruct-  
ing the Living from it, how-  
ever defective the Prosecu-  
tion, and Performance be.  
You will not expect (from  
me, at least you cannot,) that  
a Subject so often treated  
on by Others, should be  
beautified with new noti-  
ons. Neither do I fear to  
have displeased you, by the  
citation of some Passages,  
out of the practical Writ-  
ings of the Excellent *Mr.*  
*Baxter*. For whose Memory

## *The Epistle Dedicatory.*

*I* know, you have so dear a  
Value ; and by whom,  
while he *Lived*, you had  
the Honour, and Advan-  
tage to be esteemed and  
loved. For my own part,  
*I* think my self obliged to  
take all Occasions, to express  
my Thankfulness to God  
for the Ministry and Ac-  
quaintance, the Books, and  
Counfels of that Great and  
Holy Man : whom *I* reck-  
on to have been a Publick  
Blessing to the Nation, and  
the Age: and am confident  
that

## *The Epistle Dedicatory.*

that more Impartial Posterity will acknowledg it. *I* cannot doubt but that you, with many thousand Others, do Joyn with me, in Praising God for his long *Life*. That One so often near the Grave, and so fit for the upper better *World*, and living in such delightful Forethoughts of *Everlasting Rest*, should be spared, and continued among us, for so many years.

May



## *The Epistle Dedicatory.*

May he, that hath the  
Residue of the Spirit, fill  
surviving Ministers, Young-  
er and Elder, with greater  
measures of Holy Light,  
and Love, to furnish us for  
our work, and to assist, and  
succeed us in it. May we  
all learn to carry it with  
greater *Indifference* to this  
present, *Animal Life*; and  
dayly advance in our De-  
sires, and Preparations for  
the *Heavenly one*. The Re-  
moval of any of our Friends,  
who were made meet for  
Heaven,



## *The Epistle Dedicatory.*

Heaven, may be many ways improved to this Purpose ; for *whom*, you know, *we are not to Sorrow, as others who have no Hope.* Doubtless your late Sicknes, and Indisposition, since the breach God hath made in your Family, will be regarded as an additional Call, and help to such Thoughts, and Affections, as this Discourse is designed to promote. And if the many Prayers, of those who have reason to Bless God for you, may be heard

## *The Epistle Dedicatory.*

heard, (as in some Instances they have been,) we may hope your *Life* and *Serviceableness* shall be yet prolong'd. In which request to God, *I* heartily concur, who am,



Sir,

*London Febr.*  
*13. 1693.*

Your Respectful, tho  
most Unworthy  
Fellow-Servant,  
in the Work of  
the Gospel,

*John Shower.*

THE

---

# THE Contents.

---

## CHAP. I.

**T***He Introduction, Paraphrase, and Explication of the Text.*

## CHAP. II.

*The Method and Design of the following Discourse. Good Men, in the Present State, are burdened with their Sins and Sufferings, so as to groan for Deliverance,* p. 13.

## CHAP. III.

*They have a Certain Expectation, of a Better State and Life after this; and may be comfortably perswaded of their own Title in particular,* p. 25.

## CHAP. IV.

## The Contents.

*funeral Sorrows: A short Account of the Exemplary Character of Mrs. Mary Doolittle, with some Passages of her last Sickness.*

C. usion. p. 112.

CHAP. IV



CHAB. IX.

A

A

# Funeral Sermon.

2 COR. V. 4.

*We that are in this Tabernacle do groan, being Burdened, not for that we would be uncloathed, but cloathed upon, that Mortality might be swallowed up of Life.*

## CHAP. I.

*The Introduction, Paraphrase and Explication of the Text.*

## SECT. I.

**N**otwithstanding all the difficult Exercises of St. Paul from Enemies on every side, upon the account of his Faithfulness to Christ, in the Discharge of his Ministry; He bears up with an invincible courage and resolution, by the expectation of an Eternal Recompence in the other World. This is the Tenor of his Discourse throughout the foregoing

B

Chap:

Chapter, he begins and ends with it; and repeats it at large in the three last Verses, *For this cause we faint not, &c.* That is, however perplexed and persecuted, cast down and troubled; yet neither he himself, nor any of those ingaged in the same cause, and work with him, did faint in their minds; because their present Sufferings did only prepare the way for a more glorious Reward; *For our light Affliction, says he, which is but for a moment, worketh for us a more exceeding, and eternal weight of Glory; while we look not at the things which are seen, which are but temporal: but at the things which are not seen, which are Eternal.* And supposing the worst, that these Afflictions should end in Death, yet such a case would admit of comfort. *For we know, says he, verse 1. 2. of this chapter, we are confidently perswaded, upon very good grounds, that if our Earthly House of this Tabernacle were dissolved, we have a better dwelling provided, an happier Condition in hope and view; We have a Building of God, an House not made with hands, eternal in the Heavens.* And for this we groan earnestly, for this state of immortal Happiness, desiring to be clothed upon with our House, that is from Heaven. A Blessed State, so fitted for us, and we for it, that no Apparel for the Body can be more.

S E C T.

## S E C T. II.

He was not only content to Dye, and ready with Patience to receive a Summons out of this World ; but so unspeakable was the difference, in his Judgment, between his present State in the Body, and that which he expected beyond the Grave, that he reckoned a Translation was every way preferable, and rather to be chosen, even by intervening Death ; that so, instead of this little House, this mean and poor Dwelling, which we now inhabit, we may come to a better Building, that is of God, formed and prepared by him; to the more spacious Mansions, which the blessed God has provided for us above ; that instead of this movable Tent, *This earthly Tabernacle*, continually liable to so many changes, dangers, and inconveniencies, we may have *House not made with hands*, that is of God's immediate Work, more excellent and more lasting, more safe and more abiding : That instead of this *earthly House* of dirt and clay, into which it will shortly be dissolved, we may have a *Building in Heaven*, suited to the Heavenly State and Life ; a more commodious Dwelling, fitted for the Offices of a



Glorified Soul, and which shall not moulder, but be *Eternal*, that when *this Tabernacle* is dissolved, which needs every day to be repaired, and with all our care cannot long be supported, we may have a permanent, unchangable building, *eternal in the Heavens*: In short, that our bodies, as well as our Souls, may be glorious and blessed, and unchangably so, in the other World.

After such a State, and Life as this, so elegantly described, in the beginning of this Chapter, he declares his *earnest Desire* in this Text; not in his own name only, but as the common sense of all the Followers of Christ. This he amplifies and limits, by several expressions, unto which some following verses in this chapter will give further light; *For we that are in this Tabernacle do groan, being burdened, not for that we would be unclothed, but clothed upon, that Mortality might be swallowed up of Life.*

### S E C T. III.

In which words we may consider two Parts. I. The State and Temper of the Followers of Christ, or of all real Christians, That while they are in the Body, they are burdened, and groan for Deliverance



ance. 2. A Judicious Stating the matter of such Desire of Deliverance, Or what it is that they groan and long for, set forth in three expressions, 1. Negatively, It is not Simply to be unclothed, But, 2. To be clothed upon. And 3. That Mortality may be swallowed up of Life.

1. The itate and Temper of good men, or real Christians, while they are in the Body, *They are burdened*, and therefore groan for deliverance. We that are in *this earthly Tabernacle*, Or, as the expression is ver. 8. *While we are at home in the Body*, present in the Body, or *While we converse and Sojourn in the Body*, Which he calls an *earthly House*, ver. 1. But because it is no certain fixed Dwelling, he adds the other term, of a *Tabernacle*. While we dwell in this little Fabrick, framed at first out of the dust of the earth, as were the *Worms*, who are therefore our Kindred and Relations, and they were formed before the Creation of man. While we are in *this earthly Tabernacle*, whose foundation is in the dust, Whose matter is not more excellent than that of the Beasts that perish. An *earthly Tabernacle*, not only as to its original, but is sustained and repaired by earthly things, and ere long to be resolved into

146 Psalm 4.

12, Eccl. 7.

Earth again; *This dust shall*

be turned to earth, as it was, and the Spirit shall return to God. While we are in this earthly House we groan, and long for a removal; we earnestly cover, *συνάρομεν* desire and wait for, a better Dwelling, and a better State; we pant, and breath, and long for it, from the Faith and Hope of what God has revealed, concerning the upper, better World, and the future Felicity of all that believe in Christ, where we look for another sort of Bodies, and another kind of Life: this is that we aspire and groan after, and would fain obtain.

## S E C T. IV.

2. He describes the matter of such a Desire, and the just limits of it; in three Expressions. 1. *Negatively*, Not for that we would be unclothed; i. e. 1. Not Simply to dye, for dying sake; Not meerly to be rid of the Body, and to live without any: As we are a sort of Creatures made up of Soul and body, the separation of these two cannot in it self, for its own sake, be desirable; we have a natural, innocent, unavoidable Aversion to Death, as such; And as it is a Penalty, and the fruit of Sin, (as even to the best man it is,) there cannot but be some unwillingness to dye, how-

however fit it be to be desired otherwise, on the account of the Consequences of Death. All the Faith and Reason in the world cannot make Death to be no *penalty*, So neither is it possible that any man can reason or believe himself into a love of Pain and Death as such. Therefore it is not simply to be *uncloathed*, to have Soul and Body separated, that is here desired. It is not a perpetual state of being *without a Body*; For he desires to be *cloathed upon*, and *not found naked*. Our case is so stated, that our Souls are to be cloathed upon with a Body, and we cannot but desire that the union of the Soul and body should be preserved; and in the state of Separation there is some hankering of the Soul after the body, Some such Desire of regaining that Reunion.

S E C T. V.

2. Neither is it merely a *Weariness of this present Life*, by reason of the Burden of sorrows and Sufferings, which the Apostle and other Christians met with in it, that makes them thus to *groan*: For if he might be further serviceable to the interest of Christ, and therein be accepted and pleasing to him, he declares, *ver. 9.* that he was willing to live. He professes his  
readiness

readiness to prefer *the Salvation* of many *Souls*, and his being instrumental to their *happiness*, before the hastening of *his own*. He knew that God may have as much Service in our Lives, in an afflicted suffering State, as in a prosperous Condition: he knew That we may glorifie God in Sicknes, and in a Prison, as much, or more than in health or liberty? And that to bear any of our Trials and Burdens well, and to honour God by a Christian Deportment under them, is better than to be delivered. His *Desire* therefore to the *blessed State*, which was in expectation, was not to the Act of Dissolution it self, without reference to what would follow. He desires not so much the end of *this Life*, whatever he now suffered, as the blessedness of *the next Life*, which he hoped for. It was not an *Annihilation*, to put a period to his present sufferings, but a happy *Change*, which he groan'd for; Not a Ruin, but a temporary dissolution of this earthly House, in order to an Eternal Advantage; Not a bare privation of *this Life*, but a passage to a *better*. He doth not groan so much, from the Sense of *present Evil*, as by reason of the *Absence* of his *most desired Good*. He was not so much burdened by what he felt, and could not avoid, or remove, as by what he foresaw and expect-

ed, and could not yet Enjoy : He must dye first, and have the old House pull'd down, before he could reach that compleat Felicity, which he so earnestly aspires after.

S E C T. VI.

2. It is therefore further exprest, as that which he groaned and longed for, viz. *to be Cloathed upon*; To lay aside this mean and little, troublesome Garment, for a more beautiful and commodious one; To have this earthly House dissolved, and moulder into dust, with the Expectation of reassuming *Another, or the Same with a glorious Change*. And in that sense the Expression, *verse 3.* may be understood, *That being thus cloathed*, that is, with such a glorified Body, *we may not be found Naked*, or without any Body at all. Though \* some carry the expression, *Desiring to be cloathed upon*, as wishing not to put off this Body at all, but to be in the number of those, who shall be found alive at the coming of Christ to Judgment, which some of the Disciples of Christ expected, by a mistake of what

\* A. B. Cant. 3. Vol. Serm. 6th.

he said concerning St. John. *If I will that he tarry till I come.* And so the words may be read, *If so be that we shall be found cloathed, and not naked;* That is, if at Christ's coming we shall be found *Alive*, and not *Dead*; and so have this mortal corruptible Body, changed into a Spiritual Glorious and Immortal one, without Dying. Whether that was the sense of the Apostle, or not, I shall discourse of these words, as the common Sentiment of real Christians, who have no hope of Living till the end of the World, but expect to dye ere it be long, and earnestly desire a future Blessedness for Soul and Body in another Life; and therefore when they lay down this Body in the Dust, they groan to be cloathed upon, to have these vile Bodies made like the glorious Body of Christ; or, as the Apostle himself expresses it, To have *this* Corruptible put on Incorruption, and *this* Mortal put on Immortality.

The putting off there, is the same with the being cloathed upon here. That is, they groan to have this present State changed for the Felicity and Glory of that future State. which Christ hath given them to expect, both for Soul and Body in another Life.



S E C T. VII.

3. There is yet another Expression, which riseth higher, *That Mortality may be swallowed up of Life.* That which is Mortal. *This our* τὸ θνητὸν *mortal Life*, which is subject to Dangers, Afflictions and Death it self, That this may be *Swallowed up of Life*, as is that which is Imperfect, by that which is Perfect; as Infancy and Childhood by Maturity and Manhood, or as Darkness is swallowed up in Light. The meaning is, that our low Animal Life may be changed into an Heavenly one; that our frail, short, and transitory Life may be changed into an Immortal, Eternal one; that the Corruption and Mortality, which our Bodies are liable to, and which remain in them while they are in the Grave, may be removed; Or, according to the Apostles Phrase, *That Death may be swallowed up in Victory*, may be finally, perfectly, and *for ever Destroyed*: For so the expression does import, and is often rendered in other places, \* *for ever*: And

\* See Dr. Hammond. 1 Cor. 15. 54 &

that

that includes the Resurrection of the *Body* to an happy State, as one part of this Desire. For if by Dying we are more miserable than before, *Death* is not swallowed up in *Victory*, it rather is too hard for *us*, and gains a *Victory over us*. But if our state be bettered by *Death*, not only as to our Souls, but our very *Bodies* are also to be raised again to a glorious Life; if when *Death* hath done its utmost, our Souls pass into a State of Rest and Bliss, to be compleated in a glorious Resurrection of the *Body*, and to be continued and increased to all Eternity; we are then *Victorious over Death*, *Death* may be said to be swallowed up in *Victory*, or *Mortality* swallowed up of *Everlasting Life*.



C H A P. II.

*The Method and Design of the following Discourse. Good men in the present state are burdened with their Sins, and Sufferings, so as to groan for Deliverance.*

S E C T. I.

After this Paraphrase and Explication of the words, that which I design as the Ground of my following discourse, is this, That it becomes the State, and Frame, of real Christians, while they are burdened in these mortal Bodies, earnestly to desire a better, an immortal Life, wherein the Body, as well as the Soul, shall be gloriously Changed.

In discoursing of this, I shall first show, That such is the present State of good men in these Bodies, that they groan under manifold Burdens, that may well make them long for Deliverance. II. That they have the certain Expectation of a better State and Life, after the dissolution of this earthly Tabernacle by Death. III. That it is agreeable to the Temper of a Christian Spirit, so far as renewed and sanctified, to long for that better State and Life, beyond the Grave. IV. That it is not  
such

such a State and Life, wherein they expect to be without any Body at all ; but to have *their Bodies* raised, and changed, and glorified ; To be cloathed upon with an House from Heaven, and to have mortality swallowed up in Life. The consideration of these particulars will make way for the practical Application, suitable to this solemn Occasion, on which I am desired to preach on this Text.

## S E C T. II.

First, That such is the present state of good Men in these Bodies, that they groan under manifold *Burdens*, which may well make them long for Deliverance. I need not run far into the common Theme of the Miseries of humane Life, which every one feels, or knows of those that do: Our Sufferings and our Sins, while in this earthly Tabernacle, will be sufficient to be considered under this head.

I. Our *Sorrows*, and *Sufferings*, while in the Body. Our early Tears when we come into the World prognosticate a good share of these to be expected. Not to mention the Vexation of disappointment in our Temporal Injoyments, as a great part of this Burden; the actual *Sorrows* and *Afflictions* which all partake of

of, are very many, and great, heavy and afflictive; they are such as extort the Cries, and Tears, and Complaints, of all sorts of Persons. The little pleasure and joy we meet with, is mixed with an alloy of Sorrow; but our Sorrows are more numerous, weighty, and unmixed; many sad Occurrences, vexing Passions painful and afflictive Diseases, every week disquiet us. Cares consume us, Fears devours us, Grief seizeth us every way, and sometimes from such Evils, as nothing but the Hope of Heaven can support us under: No other balm can cure some of our Wounds. So that *evil*, as well as *few*, are the days of the years of our Pilgrimage; and the present World, on this account, may well be called an *evil World*.

47. Gen. 7.

1. Gal. 4.

The very Necessities, Infirmities and Pains of *the Body* are a continual Burden, even such as belong to our *Humanity*, and are common to Men; besides the many more and greater, we are often exposed to as Christians, for the sake of Christ, and the Profession of the Truth, to Indignities and Injuries of all sorts, from the Malice of the Devil and the Perverted World, whom he useth as his Instruments. But we need not other Creatures

tures to fail us, and Friends to grieve us, or Enemies to hate us, or Satan to molest us, or the World to deceive us; this very *Body*, this earthly House, is subject to so many Calamities, as may make us weary of it, and groan to be delivered. How much of our time must it take up! How much pains and labour must we be at about it! How much grief and sorrow must it undergo! How many ways do pain and sickness enter! By every Member, and every part of the Body, and this is communicated to the Whole, and we cannot but feel it. If the body be pinched with hunger and thirst, the Soul is restless till it procure a supply: If the one be sick, the other is sad. The Soul is affected with the wants of the Body, and for the most part Inordinately, and sinfully Thoughtful, and calls out the Soul to attend upon the several Passions of the Body, filling it with Desires, Pleasures, Grievs, Fears, Angers, &c. Which hinder our Knowledge of God, service of him, and Communion with him. Is it any wonder if they that do so, groan to put off the Shooe that pinches them, that they may be Weary, and Pained, and cold, and thirsty, afflicted and grieved no more? Can we find this present dwelling so very inconvenient, and not

desire to have something better? Do we not find the \* Body a clog to the Soul, when it would run; a Manacle to the Soul, that would work; a snare to the Soul that would be free; a Fetter to chain it to Earthly and Material things, &c. Do we not own these and the like Burdens to be innumerable, heavy, and inevitable, and is it strange we should long for Ease? How small a Portion of Time is it, wherein our own Sickness, or that of our Relations and Friends, doth not disquiet us! Their Afflictions, Sorrows and Sufferings, or our own, are continual Burdens; and the more we love them, the more we are interested in what concerns them, and the greater part we bear in their Sufferings, as being the more affected with their Miseries. And yet God knows all this is needful to keep down the Love of this World, take off our undue Affections to Earthly things, and raise our Thoughts to something other and better, than is here to be had.

O! How many do we know, and have known, who groan under these Burdens from the Disorders and Pains of the Body, as the Harbingers of Death! Especially

\* See Mr. S. S. Farewel to Life, p. 145. &c.

Under the weakness, Languishing and decays of *Old Age*: For even a Diseased and Consumed Body in that case, tho it be less Tempting, is not the less troublesome, but the more so, even to make them weary of Life.

Our days are grief and sorrow, trouble and affliction, that we may be made to know we are not at home, but strangers here; while *Israel* dwelt in a fruitful *Goshen*, they might be Tempted to forget the Promised Land, but their Difficulties, Dangers and Conflicts in the Wilderness would not suffer 'em to mistake a Desert for a *Canaan*.

‘What is the daily condition of our  
 ‘Flesh, as \* one well expresses it, but  
 ‘Weakness and Suffering, with Care and  
 ‘Labour to prevent much worse, which  
 ‘yet we know cannot be avoided? The  
 ‘Sorrow of many a Man’s Life has made  
 ‘him wish he had never been born; and  
 ‘why should he not be as willing to dye,  
 ‘which doth ten thousand times more for  
 ‘him, if he be a real Christian, than to  
 ‘be unborn would have done. Not a  
 ‘Relation so comfortable, but hath its  
 ‘discomforts. Not a Friend so suitable,

---

\* Mr. Baxter of Self-denial, Chap. 38,



but hath some discordancy ; nor any so amiable and sweet, but hath something troublesome and bitter ; not a place so pleasant and commodious, but hath its unfitness and discommodities ; Not a Society so good and regular, but hath its Corruptions and Irregularities. And should we be loath to leave such a Life as this ? When the Fruit is Ripe, should it not be Gathered ? When the Corn is Ripe, would you have it grow there, and not be Cut ? When we are begotten again to the hopes of Immortality, should we be so desirous to stay in the Womb ? Is it not another kind of Life which we shall have with God ? Are they not purer Comforts that stay for us above ? But if you will not have the Grapes to be Gathered and Prest, how can you expect to have the Wine ? Methinks our Flesh should have enough ere this time of Sickness, and Pain, and Want, and Crosses, and should be contented to lye down in hope of the Day when these shall be no more.

S E C T. III.

II. Upon the account of *Sin* they are yet more *burdened*. The frequent commission of sin, the fears of unpardoned sin,

Under the weakness, Languishing and decays of *Old Age*: For even a Diseased and Consumed Body in that case, tho it be less Tempting, is not the less troublesome, but the more so, even to make them weary of Life.

Our days are grief and sorrow, trouble and affliction, that we may be made to know we are not at home, but strangers here; while *Israel* dwelt in a fruitful *Goshen*, they might be Tempted to forget the Promised Land, but their Difficulties, Dangers and Conflicts in the Wilderness would not suffer 'em to mistake a Desert for a *Canaan*.

‘What is the daily condition of our  
 ‘Flesh, as \* one well expresses it, but  
 ‘Weakness and Suffering, with Care and  
 ‘Labour to prevent much worse, which  
 ‘yet we know cannot be avoided? The  
 ‘Sorrow of many a Man’s Life has made  
 ‘him wish he had never been born; and  
 ‘why should he not be as willing to dye,  
 ‘which doth ten thousand times more for  
 ‘him, if he be a real Christian, than to  
 ‘be unborn would have done. Not a  
 ‘Relation so comfortable, but hath its  
 ‘discomforts. Not a Friend so suitable,

---

\* Mr. Baxter of Self-denial, Chap. 38,



but hath some discordancy ; nor any so amiable and sweet, but hath something troublesome and bitter ; not a place so pleasant and commodious, but hath its unfitness and discommodities ; Not a Society so good and regular, but hath its Corruptions and Irregularities. And should we be loath to leave such a Life as this ? When the Fruit is Ripe, should it not be Gathered ? When the Corn is Ripe, would you have it grow there, and not be Cut ? When we are begotten again to the hopes of Immortality, should we be so desirous to stay in the Womb ? Is it not another kind of Life which we shall have with God ? Are they not purer Comforts that stay for us above ? But if you will not have the Grapes to be Gathered and Prest, how can you expect to have the Wine ? Methinks our Flesh should have enough ere this time of Sicknes, and Pain, and Want, and Crosses, and should be contented to lye down in hope of the Day when these shall be no more.

S E C T. III.

II. Upon the account of *Sin* they are yet more *burdened*. The frequent commission of sin, the fears of unpardoned sin,

the remainders of Indwelling sin, &c. are a constant burden to a Christian while in the Body. They are sensible how short and small, how weak and low, their Knowledge of God, and Love to him are; how imperfectly and defectively they serve him here, in comparison of what their Bretheren above do: And they are sensible, that much of this arises from the Body, that it is no wonder if they are willing to be *Uncloathed*. They find it not only a troublesome, but a dangerous Companion, as that which hinders them from many hours Communion with God; that clogs, and diverts, and interrupts their Service of God, and Enjoyment of him: So that even the best and \* holiest Men have owned they had much ado to refrain from wishing they had never been born, even when at the same time they knew that thought to be sinful. The interest of this Body stands in such competition with God and our Souls, since the entrance of sin; we are exposed, and tempted, and drawn to sin, so many ways by means of the Body, by our Senses, Appetites, and Imagination, as may justly make us groan for Deliverance.

---

\* Mr. Baxter's Dying Thoughts, p. 78.

ance. All the objects of sense about us in every Condition, our Food, and Cloathing, our Houses and Estates, Friends and Relations, and our Selves, most of all, yeild us Temptations. And the more Holy and Sanctified any are, the more apprehensive they must needs be of this Burthen; their Spirits are more tender, Earthly things are more unsuitable, God's displeasure is more Fear'd, so that they would rather chuse to be freed from sin, than to be Possessors of the whole World. The clearer Light they have of the evil of Sin, and the more unfeigned their Love to God and Christ is, who is dishonoured and displeased by it, and the more ardent their Desires are, to be like him, and please him, and the more lively their Hopes are of living with him for ever, this makes this Burthen of Sin to be so much the more intolerable.

And even Temptations to sin, tho they prevail not, are a part of their Burden; it is grievous to a good man to be continually solicited and tempted by the World, Flesh, and Devil, to dishonour and disobey the Lord. And where are we without such Temptation? We can hardly open our Eyes and Ears, but we meet with one.

So that this is one great consideration that moves them to desire, and chuse to be dissolved, that they may sin no more, and be tempted no more, that they may grieve the Spirit of Grace no more, and interrupt their own Peace, and Joy, and Communion with God and Christ, no more for ever.

Yea, notwithstanding the Mortification of the Flesh, and the Life of Faith sincerely begun, and carried on; yet the sinful distempers of our Spirits, our frequent decays and back slidings, our low attainments in Grace and Comfort, are owing very much to *this Body*, as the Spring, or at least the occasion of them; our sloth and negligence, our eager Passions, inordinate Cares, and Fears, and Grievs, yea, our general Disinclination and Aversion to Spiritual and Heavenly things, are much from this flesh, this earthly House of our Tabernacle.

#### S E C T. IV.

Let me sum up this Head, in the excellent words of \* another on this Subject.  
\* Who can reflect, *says he*, upon this pre-

---

\* Mr. Howe, of Blessedness, p. 493.

sent State, and not be in pangs and groans after a better? Especially on the account of the Spiritual Grievances of Christians, the darkness of our beclouded minds, the glimmering and ineffectual Apprehensions we have of the most important things, the inconsistency of our scattered Thoughts when we would apply them to Spiritual Objects, the great difficulty of working off *an ill frame of Heart*, and the no less difficulty of retaining a *good one*, our being so often tost as between Heaven and Hell, that when we have been raised, and hope to descend no more, we are all on a sudden plunged in the Ditch, so that our own Cloaths abhor us. How often do repell'd Temptations return again, and vanquished Corruptions recover strength, that we know not when our work is done! We are miserable that we need be always watching, and more miserable that we cannot watch, but are so often surprised and overcome of evil. We say sometimes we will seek relief in Retirement, but we cannot Retire from our selves; Or in converse with Godly Friends, but they often prove Snares to us, and we to them, or we hear but our own Sins and Miseries repeated in their Complaints. Would we Pray, how faint

'faint is the Breath we utter! How long  
'is it e're we can get our Hearts possess'd,  
'with any becoming Apprehensions of  
{ God, or lively sense of our own Con-  
'cernments! So for *Meditation*, when  
'we would compose our Thoughts, we  
'may as well attempt to hold the  
'Wind in our fist, &c. And would  
we then out of Choice continue in such  
a state as this, under so many Bur-  
dens, and of such a Nature? How is  
it that we do not cry out more feel-  
ingly, *O wretched man that I am! Who*  
*shall deliver me from this Body of Death?*  
Nothing but the belief and Expectation  
of another and better state can support  
us under these Burdens; and that is next  
to be considered.



CHAP. III.

Christians have a certain Expectation of a better State and Life after this; and may be comfortably persuaded of their own Title in particular.

SECT. I.

Secondly, **T**hat real Christians have the certain Expectation of a better State and Life, after the Dissolution of this Earthly Tabernacle. 1. As to the thing it self, such a better State is Certain. 2. As to Particular Christians, they may have a certain Expectation of it, as to themselves. Let us Consider,

1. The *Objective Certainty*, That there is such a better State, and Life beyond the Grave. Were there no such Expectation, of all Creatures in the World, Men were the most Miserable, and serious Christians, and the Wisest and most Knowing Men, would be \* most so.

\* See Mr. How's *Vanity of Man as Mortal*.



The present Vanity of Life were enough to make us regret it, if nothing more or better were to be expected, we could not but always live in dread and fear of Death; we should not enjoy our selves here, and yet would be afraid of losing our selves for ever hereafter.

\* We were miserable indeed in this Life, if there were no such Future State of Immortality to be expected. From the highest pitch of humane Felicity, there could be nothing but a sad prospect of the gloomy Regions of Everlasting Death and Darkness, What can support the mind under such a view? Or scatter our black and Melancholy Apprehensions about it? When we think that after a short Mushrome Life, we must return to Dust and Silence, and be forever buried in the horror and loathsomeness of the Grave. This will dash and disturb all our Joys, and spoil the Cheerfulness and Tranquility of our Spirits in a prosperous State. This will double all the Miseries of Life, for under them to think to fetch relief from dying, is such another kind of Comfort,

\* Dr. Parker, Demonstration of the Law of Nature, Sect. xxi.

as if you should tell a Man in a Storm at Sea, that there is no hope of allaying the Tempest, but when you are Drown'd, the Storm will trouble you no longer. This will be an intolerable Accession to the load of present calamity, to consider the Period of Life is so short and Fading, and that so much of so little should be lost and worn away in Sorrow and Misery, and to despair of any Remedy or Deliverance, but in Eternal Death. 'Tis much more Eligible never to have been born, than only to Grieve, and suffer a while, and Dye; to drop a Tear, and vent a Groan, and pass a little time in a Stormy, Tempestuous World, and then disappear, and sink back into Nothing.

But all who own any thing of Religion, acknowledg somewhat of an immortal State; the poor Heathens themselves had some notices of it; the Jews in their several Generations believed it: and the very Light of Nature will do much to manifest that such a difference there will be hereafter between a Man and a Beast, between the Good and Bad, between the final State of those that love, and please, and serve God, and of those that disobey his known will. For who can acknowledg and own a God, as Maker and Governour of the World, the Wise and

and Righteous Judge of all, and think he will turn Men promiscuously into Heaven, or Hell at random, without distinguishing between Friends and Enemies, Righteous and wicked; or that he'll neither Reward or Punish; that there shall be no state of Happiness for the one sort, or of Misery for the other. Besides the Testimony of Conscience, as to the Hopes and Fears of these things in another World, is of weight in this case.

But I hope I need not here be large, when I speak to such as profess to believe the Bible: and *there* it is as certain as that God is true, who hath declared it; or that Christ was sent of God, who hath taught it; as true, as that he died, and rose again, and ascended to Heaven; and that all his Apostles and Followers have lived and died in the Expectation of such a State. The Resurrection of the body, I grant, was not so plain an Article before the coming of Christ; but a general state of Happiness for Holy Persons in another World no Christians will deny: And our Lord has proved the personal Capacity of future Rewards, by the Doctrine of the Immortality of the Soul, and the Resurrection of the body, and by an account of the manner, of the Administration of these Rewards, as more inchoate and particular

ticular at Death, more universal and consummate at Judgment, in the great day of Retribution. All the Doctrines of the Gospel concerning Christ, do suppose or ascertain this. He came into the World to purchase our Right and Title to such a blessed State, and went to Heaven again, to plead, and prosecute, and apply, and bestow it. So that such a thing is *Certain*, and may be expected, by all the Followers of Christ. It is as certain and unquestionable as the Word and Oath of God can make it: much more Certain, than if a Messenger from the Dead did come and tell you so: For the manifold witnesses of the Holy Ghost to the Divine Commission of Christ, and the truth of the Gospel, is a much greater thing, and more credible, than any such transient Testimony could be. But I shall not insist on this, the Devils themselves believe it, and prove it; for if there be no Heaven, there is no Hell.

## S E C T. II.

*Secondly*, Particular Christians may have a certain Expectation of this happy State beyond the Grave. *We know*, says the Apostle, *that we have a Building in Heaven*, when this earthly Tabernacle shall  
be

be dissolved. *We know, and are assured of it; It is a thing so evident and manifest; it is capable of being demonstrated. It is not my bare Opinion, but the common sense of all the Followers of Christ, built on such grounds, that we are ready to venture our Lives, and all that is dear to us, upon this believing Expectation. And because we know we have another better Building reserved in Heaven for us, we therefore groan and long to be there; we have a Building in Heaven, though we are yet on Earth: As he that hath an Estate in another Kingdom or Country, may call both his own, though he cannot dwell in both at once; nay though it may be he must travel a great way, and cross the Seas, before he can reach to one of them.*

Particular Christians may be certain. The Apostle often declares it as to himself, and all the Children of God have a Title to the Inheritance, they have Deeds and Evidences to show for it, they have the Will and Testament of their Lord and Master to produce, and they have the Seal of his Spirit, as a witness in their Hearts, which is the Earnest of the Inheritance, whereby they are sealed to the day of Redemption.

Sancti-



Sanctifying Grace is called an *Im-*  
*mortal, Incorruptible Seed,*  
 and they that are partakers 1 Pet. 1. 13.  
 of it *have Eternal Life abiding*  
*in them,* because this present 1 John 3. 13.  
*Life begun shall be perfected*  
*in Glory.* This Seal of the Holy Spirit  
 on the Soul, is the *Earnest* of the heavenly  
 Inheritance, to manifest how sure and  
 certain it is, as well as a *foretaste* to prove  
 how good. *We have an House in Heaven,*  
 a Building not made with hands. We  
 have it as *our own,* we are so certain of  
 it, as we reckon our selves in some sense  
 already in Possession. We abide, it is  
 true, for a while in this earthly Dwel-  
 ling; but we have another and a better  
 House, a Building of God, not made  
 with Hands, and we long to be there.

### S E C T. III.

They that can make out the unfeigned-  
 ness of their Faith in Christ, and the sin-  
 cerity of their Love to him; who can dis-  
 cern the truth of their Sanctification, who  
 can perceive the Image of God upon their  
 Souls, his Impress, Character and Seal,  
 having turned their Hearts from the  
 World and Sin, to God, and Holiness, and  
 Heaven, with an answerable Conversati-  
 on



on in Simplicity and Godly Sincerity: they may have a subjective Certainty of this, by the Testimony of Conscience, and the concurrent Witness of the Spirit, enabling them to discern the Truth of their Grace: they may know their own interest in the Promise, and argue it to their Comfort, from the qualifications of such to whom the Promise is made. I do not say that All do reach to an actual Certainty, and full perswasion; the generality we find do not; but such a thing is attainable, and all should Labour after it: And did we seek it in the right way, endeavouring, by the exercise and increase of Grace, to know the truth of it, more would reach this, than commonly do. And then more would long, and groan, and desire to be unclothed of this Earthly Tabernacle, that they may be clothed upon with an House from Heaven, and Mortality be swallowed up of Life. Which brings me to consider the *Third* thing I proposed to speak to.

CHAP. IV.

To desire and long for a blessed State and Life beyond the Grave, proved to be suitable to the Temper of a Christian Spirit.

SECT. I.

III. **T**HAT it is suitable to the Temper of a Christian Spirit, so far as renewed and sanctified, to desire and long for that better State and Life beyond the Grave. I know there may be an impatient Sense of present troubles, or an inordinate Fear of threatening Dangers and Calamities, that may make some unseasonably desire to be unclothed, make them long for Death, and be glad to find the Grave. O Lord, I beseech thee, says Jonah, take away my life from me, for it is better for me to die than to live. And my Soul chuseth strangling rather than Life, says Job. But that is not the case here, the Apostle goes upon another Principle; he groaned, while in this Tabernacle, for the glorious State which he believingly foresaw. And every renewed Soul has a disposition so to do,

D

in

in his new Nature, he is *born from above*,  
 and his very principles have  
 αὐτὸν θεὸν a tendency to *Heaven*, he is  
 attempered and suited to the  
 heavenly State: by that very Grace where-  
 by we are made Christians, we are in-  
 structed to look for, and wait for, the  
 glorious appearance of the great God and  
 our Saviour Jesus Christ, at which ap-  
 pearance we hope to be clothed upon  
 with an House from Heaven: *For when he*  
*who is our Life shall appear*, he has promi-  
 sed that *we also shall appear in Glory*. They  
 cannot but desire and long for this, if  
 they had no burden of Afflictions and Sor-  
 rows in the World, that made them  
 groan for deliverance: For I am perswa-  
 ded, that all the Conflicts and Exercises  
 of the Apostle Paul, either by bodily  
 pains, or with enraged malicious En-  
 mies, never wrung such a sigh from him  
 as the conflict with his own Corruption.  
*O wretched Man that I am!* All the pre-  
 sures that he ever met with in his earthly  
 Tabernacle, never made him groan so  
 much, as the burden of his own impure  
 Flesh, and his lamented distance from the  
 Lord. Therefore consider,

SECT.

## S E C T. II.

First, The Disposition of a sanctified soul, as renewed by the holy Spirit, does incline and fit for this. II. The want of full Conformity to Christ. III. The sense of our Distance from Him, while we are here. IV. The unequal Communications of Light, and Grace, and Comfort from God and Christ, which a real Christian doth now Experience, will stir these Desires, and make him groan for Deliverance.

First, There is such a Disposition in the soul, sanctified by Divine Grace, from whence such Desires must needs result. They have received the *first Fruits of the Spirit* as the *Earnest* of more, and therefore groan *within themselves, waiting for the adoption, even the Redemption of the Body*, Rom. 8. 23. They are now taken into God's Family, as his Children, are born from above: But the most solemn Act of their Adoption, is at the last day, when there shall be a full and final Deliverance from all penal and afflictive Evil. Called the Redemption of the Body, as Death is the last Enemy to be destroyed; and the Body, till the Resurrection, is under the power of Death: Called a *Redemption*,

because it is done by vertue of the price and ransom which Christ hath paid for us. Having received the first Fruits of the Spirit, they groan for the Adoption, the Redemption of the Body. And by the Spirit, they are said to be *sealed unto the day of Redemption*, Eph. 4. 30. The holy Spirit assures us of such a day. We are now the Temples of the holy Ghost, and he will not leave his own Dwelling continually in the dust. And by this holy Spirit all our Desires and Hopes of a blessed Resurrection are wrought in us. And the mighty Change which is made in the Spirit, on the Souls of Believers, is evidence the possibility of that Change which is expected as to their Bodies: For to raise a dead Soul to spiritual Life, is at least an equal Instance, of glorious Power, as to raise the Body from the Grave.

This they may well groan for, as the most solemn act of their Adoption, in conformity to Christ their Head, who, (as some observe,) though he were the Son of God by his marvellous Conception, and owned to be so during his Life, yet had the highest Declaration of it at his Resurrection; *Thou art my Son, this day have I begotten thee.* In like manner though the Followers of Christ are not owned and treated as Children; yet

most publick Declaration of the Divine  
 favour towards them, will be at the last  
 day, when their Bodies shall be raised,  
 and all the Children of the Resurrection  
 shall be born in a day. They are now  
 made meet by the Spirit, to be partakers  
 of the heavenly Inheritance, 1 Coloss. 12.  
 They are now changed into the divine  
 image, prepared and fitted for the hea-  
 venly State; their Spiritual Life is sup-  
 ported by the delights and comforts of the  
 other World, as the Animal Life is by  
 those of the present World. They know  
 somewhat of the Excellency of it, they  
 find something in themselves that makes  
 them value and desire it; and by the lit-  
 tle Experience they have had, of the  
 Pleasure and Joy of obeying God, and  
 conversing with him, they conclude how  
 unspeakably better it will be hereafter,  
 when their Union and Communion shall  
 be compleat.

The holy Nature they partake of by  
 Regeneration, as mindful of its divine  
 Original, doth mount the Soul to Hea-  
 ven, tends to the place from whence it  
 came, works towards its Center, and  
 makes them restless in their desires after  
 it; and by frequent, lively, believing  
 thoughts of the heavenly Inheritance,  
 they gradually enter into it; and ripen



for *Glory*, the nearer they come to the full Possession. We read of being *changed from Glory to Glory*, 2 Cor. 3. 18. by partaking of the divine Image. So that as *Grace* increaseth, *Glory* hasteneth on, and every degree of *Grace* is a step nearer to *Glory*: For the more conformable we are to the divine Image, the more meet are we to dwell with God: And he that hath fitted the new Nature to the heavenly Life, will not fail to bring his Children to it, when he has wrought them for this self same thing, and given them the Earnest of his Spirit, 2 Cor. 5. 6.

The new Nature, saith one, does naturally ascend to Heaven, when unclothed of Flesh, and hath left all the Relicks of Corruption behind it, as the pure flame aspires into the Air, and seems to long to inbody it self with the Sun the Fountain of Light. By this they have a fitness for Heaven and a Disposition for that blessed Life, which, as it daily increaseth, must make their desires stronger to enter upon it. For there is a Beauty in the divine Image, and a sweetness in our imperfect Graces, in the present Aspirings of 'em, that must make us value and desire Perfection. There is an Heavenly Sweetness in every Act of love to God and Christ, that may make the Soul cry out

oh! how happy should I be, could I but  
 love as much, and as long as I would;  
 could I be all Love, and alway Loving,  
 might my God and Saviour be my con-  
 stant desire, delight, and Joy! I would  
 not envy the Honours or Pleasures of any  
 in this World; what then is that blessed  
 State which I now hope for, with perfe-  
 cted Graces in the presence of Christ.

S E C T. III.

If our *Faith* be true, so as to unite us to  
 Christ, and make us soundly believe the  
 Gospel Revelation, and consent to be his,  
 our Affections must needs be kindled to a  
 willingness, and desire to be with him.  
 And if our *Hope* be of the right kind, it  
 must be an Expectation with desire and  
 pleasure, of the great and glorious things  
 that we pretend to hope for. We are  
 framed, and wrought by the Spirit of God, for  
 this very sam<sup>e</sup> thing, and by continual influ-  
 ence from the same Spirit, will the Eter-  
 nal blessedness of the future State be car-  
 ried on. But we cannot be meet for it,  
 without desiring it, we cannot prepare  
 for it without longing after it: Preparing  
 Grace is to make us willing of Glory, as  
 well as meet for it, and to keep us in the  
 way to it. And all our Diligence and

Activity, all our Watchfulness and Care, all our Patience and Self-denial, all our Steadfastness and Perseverance, in the Christian Course, as the Fruits of Faith and Love, must be influenced, cherished, and maintained, by such desires. This is the design and tendency of all the Operations of the holy Spirit on the Soul, for which he is promis'd and given to Believers. This is one great End of all the Ordinances and Institutions of the Gospel, under the Agency of the Holy Spirit, to qualify and dispose us for the heavenly State, and to excite and keep alive *Desires* after it, and help us to pursue the proper Ends and Uses of Life.

#### S E C T. IV.

Secondly, Our want of full Conformity and Likeness unto Christ, makes these Desires suitable to the temper of real Christians. Though the guilt of Sin be removed by pardoning Grace, yet they are not perfectly cleansed from all Impurity; there are sad remainders of sensual and earthly Affections. Though the reigning power of Sin be broken, by the Spirit of Holiness, yet we are not wholly rid of it; we sensibly feel Darkness in our Mind, Disorder in our Affec-

ons,

ons, Distempers in our Spirits: The most  
 ighteous Souls are now vexed with their  
 own Corruption from within, and the  
 guilt of many actual Sins, as well as by  
 the Abominations of others. While we  
 are in the Body, we are in a State of war-  
 fare and conflict. We feelingly com-  
 plain of the inward contest and division  
 between the Law of the Flesh, and the  
 Law of the Mind, as *Rebecca* felt the  
 Twins, *Jacob* and *Esau*, stirring in her  
 Womb. Our time of Triumph is not  
 in this World: The troubled Sea of cor-  
 rupt Nature will often send forth Mire  
 and Dirt; but the Blood of Christ shall  
 perfectly cleanse us from Sin, so as to re-  
 move all our Filth, and fully deliver us  
 from Corruption, as well as from Con-  
 demnation.

The holiest Saints do now walk hum-  
 bly with God under the sense of remain-  
 ing Corruption, they watch, and pray,  
 and strive against it, endeavouring greater  
 Mortification, pressing after more  
 Holiness; and therefore long for *Heaven*,  
 when the Deliverance will be perfect.  
 They are now sensible of the workings  
 and contrary tendency of the two oppo-  
 site Principles, *Flesh* and *Spirit*; they find  
 that the more spiritual any duty is, the  
 more backward their Hearts are to it;  
 they

They perceive every little indulgence of the Flesh raiseth an interposition between God and the Soul, and hinders the liberty, boldness, confidence, activity and peace, which otherwise they might have; they desire and endeavour nearer Conformity to the divine Pattern, as well as clearer evidence of Forgiveness. They would feign be more like God, as well as escape his wrath; and be delivered from Sin, as well as from Hell: They are sensible how Indwelling Sin indisposes them for holy Duties, deadens and distracts their Hearts in spiritual Worship, makes them lose the benefit of Ordinances, renders Sabbaths and Sacraments Lifeless, and unprofitable. They feel it to be the Fewel of many a Temptation, and a constant root of bitterness, that opposes the Spirit of Grace, and keeps them Low, and makes them barren and unfruitful; that prevails frequently, by suddain and violent Motions, to the dishonour of God, and the grieving of the Holy Spirit, and the reproach of their Profession; and so shakes their Peace, and damps their Assurance, and obstructs their comfortable Hopes of Gods Acceptance. They find the opposition of this bosom Enemy most sensible, when their interest, duty, and desire is, to be most

most serious in ingaging their heart for God; when they are about to make the nearest Approaches to Heaven; when they do so, or when they have just done so. This is one part of their *Burden*, which may well make them desire a State of perfect Holiness, and full Conformity to Christ.

## S E C T. V.

*Thirdly*, The Apprehension and Sense of their *Distance from Christ*, while they are in the Body, is another reason why they thus Groan. *Christ is now* in us, the hope of Glory; but our injoyment of him is very imperfect in comparison of what we expect: And if we have any true Love to Christ, we must needs desire to be with him, to behold his Glory, to love him more, and feel the communications of his Love in a higher degree. If we know any thing of the Sweetness of Communion with him, we must needs breath after fuller measures of it: And the sense of our present distant state, wherein we know so little of God and Christ, and love him less, wherein we continue to sin against him, and daily smart under the bitter fruits of sin, and dwell among those who provoke and dishonour him every day; may well make



make us sigh to be at home, that we may enjoy that Presence of Christ, and Communion with him, which cannot be attained but by Dying. Do we not own it best, to be with Christ? the best Company, the best Place, the best Condition and State, the best Enjoyments? Certainly the little we know of him, is enough to make us desire to be with him; the little we have already received, may make us long to receive more.

Such will not say with the *Shunamite*, when the Prophet offered to speak for her to the King; I am already

\* 2 Kings 4. at home; \* *I dwell among my own People*; I am pleased

with my Station; I like my present abode; I am not ambitious of any better; I care not for any other Life, or World, if I may but have this, &c. No, says a Holy Soul, I am a Stranger here on Earth, a Passenger, a Pilgrim through this World, as all my Fathers were; I seek another Country, an Heavenly one; I belong to another City that hath Foundations; My Principal Kindred, Relations and Friends are not here, but in that other Country. My Father is in Heaven, my Elder Brother is at his Right-hand in Glory, and the most of my Brethren are gone to him, and the rest are hastening as well

as I; My Heart and Hopes are there, I desire to be one of them, I would be glad to make one of that great and General Assembly of the *First-born*, where is God the Judge of all, and the Blessed Redeemer, *with an innumerable Company of Angels, and the Spirits of Just Men made perfect*: Yea, I groan under this distance, and absence from my dearest Lord. Were it put to my Choice, I would venture upon any difficulties, and dangers, and deaths, rather than it should continue: Nothing but the sense of Duty to him, to serve the purposes of his glory here, can make me brook so long a separation: otherwise, whatever the League be between me and this Body, I had rather be with Christ, though that be dissolved: If there be no way to come to Heaven but by Dying, I would rather dye to be there, than live in this absence from Christ my Saviour; that I may doubt of his love no more, and feel no more effects of his displeasure; that he may hide his Face from me no more, but with everlasting Compassions receive and embrace me. And what is there in Death, that I should fear it, that is half so frightful and grievous as my Absence from Christ? What is there in this earthly Tabernacle, or in this present World, that I should  
so

Sometimes at the Table of the Lord, they have Refreshing Views of the Glory of Christ, in his Love and Grace, as bearing the Curse which they deserv'd; and manifesting his special Kindness, and Sealing his Love, with particular Application to their Souls, as Interested in all the Benefits of his Meritorious Death. Hereby they are Reviv'd, and Quickned, and Strengthened, and enabled to say, *I am as one who hath found favour in his sight; My Beloved is mine, and I am his.* He led me into his Banqueting-House, his Banner over me was Love. He called to me, as to the Unbelieving Disciple, Come, reach hither thy hand, thrust it into my side and heart; see how I have loved thee; Come, see the print of the Spear, and of the Nails in my Hands and Feet; see what I suffer'd for thee, to express my Love; What can I deny thee after this? Upon this an exulting Joy must needs ensue, but it did not last. And it may be the next Month they bewail, that it is quite otherwise with 'em. Sometimes their hearts are enlarged, and delighted in Prayer, Transgiving, Sabbaths, Sacraments, &c. 'Tis their Joy sometimes to go to the House of God, and call upon his Name, and be employed in Heavenly Work, to Sing the High Praises of God in the Solemn Assemblies;

But

But this is not constant, and equal ; not always alike.

Could a Christian Act Faith at all times, as sometimes he is enabled to do ; could he every day feel the Love of Christ, and express his own, as sometimes ; could he always resign, devote, yeild himself to the Lord, with that entire Adoration, Submission, and Satisfaction in the divine Will, and Glory, Goodness, and Wisdom, as sometimes, and on some Occasions ; he would hardly believe himself a stranger, and Foreinuer in this world, he would be tempted to take Earth for Heaven, and say *tis Good to be here.* But whatever influences of Grace and Comfort we now receive, they are not steddy, equal, and constant ; and tis but fit that we who are only Passengers through this World, and are not at home, should be thus made sensible of our true Character and Condition, and not find the Way at Weather alike good, or our own Health equal, or our Accommodations, provisions and Entertainment here. This helps to make as long for a Better State and Life.

E

C H A P.

## CHAP. V.

*Of the Resurrection of the Body. It is Possible, Probable, and Certain. Some have been raised from the Dead. Where were their Souls during their Separation from their Bodies? Christ's Resurrection of the Body farther illustrated and proved.*

## S E C T.

**T**he Fourth thing proposed is to prove, that this Blessed state and Life, which Christians desire and long for, is not such a one, wherein they are to be always without a Body, but to have their Bodies raised, changed, and glorified, or to be clothed upon with an House from Heaven.

The Possibility of the Resurrection of the Body, the Probability, and the Certainty of it, have been often and largely \* proved.

\* See Dr. Peirson. Dr. Towerson, &c. on the Creed Art. XI. of the Resurrection of the Body. And Mr. Baæter's Saints Rest, Part I: Chap. 5. and Self-denial Chap. 38.



That it is *possible*, both on the part of the *Agent* and *Patient*: Who, that considers the *Divine Omniscience* and *Power*, can doubt, but that God can remake an *Humane Body* of that *Dust*, into which it is resolved; and however it be dispersed, find out, and rally the several parts together, and unite them one to another? What *Impossibility* is it, that the despersed parts of a *Man's Body* should be disposed into their due *Situation* and *Order*, and reduced to a *Temper* fit to discharge the *Functions* and *Operations* of *Life*? and that the *Soul* should be *Re-united* to a *Body* thus *Restored*? How is it *impossible*? Or why should it be *Difficult* to him, who did at first frame and temper this *Body* out of the *Dust*, and inspire a *Reasonable Soul* into it; and out of a *meer Chaos* make this *Beautiful World*? who formed and fashioned our *Bodies* in the *Womb*; which is as strange an instance of *All-mighty Power*, as the *Resurrection* from the *Dead* will be: who gives us every *Morning*, and every *Spring*, a little *Representation* of the *Resurrection* of the *Dead*; Who makes *the dry Bones* to *live*, and is able to *subdue all things* to himself? Therefore to such as doubt, or deny this, we must say, as our *Saviour* to the



*Sadduces ; You err, not knowing the Scriptures, nor the Power of God. Or, we may*

*Expostulate, as St. Paul doth, \* Acts 26. 8 doth, \* What? Deth it seem incredible to you, that*

*God should raise the Dead? Is there any Atome of our Dust can escape his Knowledge, though cloathed with different forms and figures, and hath passed through various changes, swallowed by Beasts, or consumed by Fire, or scattered by the Wind? Doth not the Foundation remain, though it put on a variety of forms? May not the Substance be intire, notwithstanding all the transforming alterations that can be supposed? The Divine Knowledge being infinite, and his Providence reaching to the least, as well as to the greatest parts of the World, to the beginning, progress and dissolution of every one, he may easily call forth every part, when the appointed time comes for the Re-union of Soul and Body. We must question the Divine Omniscience, as well as Power, if we doubt of this. And are there not many things in the first Creation, every whit as incredible, as the Collection of our scatter'd Dust, and compacting these dispersed Atomes into an Humane Body? Can it be harder to restore those things*

things that were, than to create those things that were not? \* Is it more difficult to an Infinite Arm, to Almighty and Invincible Power, to do this, than to make both Soul and Body at first? Is not the Blessed Redeemer, who hath all Power in Heaven and Earth, able to make good his Word, who is also the *Amen, the faithful and true Witness*? and therefore to deceive us with a Promise and Expectation, of what he cannot, or will not do, would be an eternal Reflection on his Truth, and Holiness, and other Attributes.

## S E C T. II.

God hath already raised Some from the Dead, whereof we have Instances both in the Old Testament, and in the New. Many were raised by *Christ* himself, and *many of the Saints* came out of their Graves at the Death of *Christ*, and went into the Holy City, and appeared publickly to many. If it be inquired, Where were the Souls of those that were thus raised, during

\* See Dr. *Barrow's* Works, 2 Vol. p. 520.

the space between their Death and Resurrection? This being not to be known but by Revelation, and that speaking nothing of it, we may safely acknowledge our Ignorance. It was a peculiar Case, that does not make a general Rule; and therefore our Inquiry about it must be very wary. It is sufficient to say, they were in the hands of God, wherever they were. What if there were a particular Dispensation in regard of them, different from the case of those, who are not to be raised till the last day: Nothing can well be proposed in Answer to such a Question, but what is conjectural.

Therefore rejecting all Suppositions that cannot be reconciled to other express Doctrines, and Articles of Christianity, we may say, \* That either they were received to *Heaven*, or remained in *the Air*, at a little distance from the Body: Or, they continued in *the Body*, which was to be quickly raised again, without animating and informing that Body. If we say the *first*, and that these Souls returned from Heaven to their Bodies again, for the Manifestation of the Glory of Christ in such a Miracle;

---

\* *Œuvres de Mr. Claude. Lettre 16.*

it is no more unsuitable and unbecoming an Holy Soul to be willing of this, and to be thus imployed, than was the Humiliation of the Son of God, for the Glory of his Father. If we say the *Second*, that they remained in the Air not far from the Body, it being but for a little while, What Inconvenience, or ill Consequence can be assigned of such a Supposition? If we rather chuse the *Third* way of solving this, it is considerable what the Apostle *Paul* speaks of *Eutichus*, whom he raised from the \* Dead; Be \* Acts 20. 10.  
*not troubled, for his Life,*  
*his Soul is in him,* though it did not then animate, and inform his Body. As to those who were raised at the time of Christ's death, it was only for a little while, to bear Testimony to our Lord, and then they laid down their Bodies again, and returned to the Rest and Glory of departed Souls.

S E C T. III.

But, *The Resurrection of our Blessed Saviour*, is the great thing here to be considered, as an Argument both of the Possibility, and Certainty of our Resurrection  
 E 4 on

on. For thus the Apostle Argues at large, 1 Cor. 15. v. 12. If it be Preach'd, and Proved, and Assured to us, that Christ is Risen, *How is it that some say, There is no Resurrection of the Dead?* that is, How can any deny the possibility of it, when there is such an Evidence and Proof? How can it be doubted, but that the same Power which raised Christ from the dead, can also quicken our mortal Bodies? when the exceeding greatness of his mighty power, was

\* 1 Eph. 19. 20.

displayed in \* raising Christ from the dead? His Resurrection assures us, that his Death and Sacrifice were Satisfactory to the Justice of God: and all the Promises that concern the Blessings of the everlasting Covenant, the sure Mercies of David, are hereby confirmed, Acts 13. 32, 33, 34. *We declare unto you glad tidings, how that the Promise which was made unto the Fathers, God hath fulfilled the same unto us their Children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee. And, as concerning that he raised him up from the dead, now no more to return to corruption; he said on this wise, I will give you the sure Mercies of David. And therefore, after his Resurrection, he* saluted

saluted his Disciples with *Peace*, *John* 20.  
21. And God, as *the God of peace*, is  
said to raise Christ from the Dead: For,  
had he not been reconciled, he would  
have left him in the Grave. Now both  
the *Moral*, and the *Natural* Impossibili-  
ty of our Resurrection is removed by  
the *Death*, and the *Resurrection* of Christ;  
The former by the Merit of his Death,  
and the latter by his Resurrection: for  
he can do the same for all Believers. If  
his Power be not sufficient to raise us,  
it could not be sufficient to raise him.  
He is now a \* *Quickening*  
*Spirit*, able to give Life, \* 1 Cor. 15. 45.  
as the first *Adam*, to trans-  
mit Death to his Posterity. And he  
was raised as a *publick person*, and the  
Head of his Church.

Our Persons are redeemed by Christ,  
as consisting of Soul and Body; and our  
Bodies Sanctified by him, and are the  
Temples of the Holy Ghost, and there-  
fore shall be raised by him. Yea, we  
are said to *rise with him*, and to be *set*  
*down in heavenly places*, in, and *with him*. It  
is not more true that he died for our sins,  
than that he rose again for our *Justifica-*  
*tion*; and if for *that*, he rose for our Re-  
surrection too: For the guilt of sin be-  
ing removed, which is the meritorious  
cause



cause of Death ; Death, which is the Punishment, shall not remain, but be swallowed up in Victory ; whereas it lives, and reigns, and keeps the Field, till the Resurrection. But we are assured that *The Sea, and Death, and the Universal Grave shall give up their Dead*, Rev. 20. 13. And then not only the sting of Death, but Death it self shall dye, and cease for ever : for *there shall be no more death*, Rev. 21. 4. Our dead Bodies shall then live, so as to dye no more. For, if we believe on him that raised Christ from the dead, the same Spirit, that raised Christ, shall be the Author of our Resurrection, Rom. 8. 23. And, if we believe that Jesus dyed and rose again, even them also which sleep in Jesus, will God bring with him, 1 Thes. 4. 14. He that was dead is now alive, and behold he lives for evermore ; and he hath the keys of Death and Hell, Rev. 1. 18. And he has expressly told us, that the hour is coming, in the which *All that are in their graves shall hear his voice, and shall come forth*, They that have done good unto the Resurrection of Life, and they that have done evil, unto the Resurrection of Damnation, John 5. 28. 29. And this is the will of God that sent him, that every one who believeth on him, shall have everlasting Life ; and he will raise him up at the last day,

John 6. 40. The like he declares  
 afterwards to *Martha*, *I am the Resur-*  
*rection and the Life, he that believeth in me,*  
*he were dead yet shall he live,* John 11.

Hē is the First-born from the  
 ad, and Believers are the Children of  
 Resurrection, Colos. 1. 18. His Re-  
 surrection not only proves the possibility  
 ours, but it is the pledge of the per-  
 manence. *God having raised him up, hath*  
*sed the pains of Death, since it was impos-*  
*le he should be holden by them; Natural-*  
*impossible, because of his Divine*  
*power; and legally impossible, because*  
*vine Justice, after such a Satisfaction*  
*the Death of Christ, required that he*  
*ould be raised to Life, and receive a*  
*ischarge and Reward.*

We could hardly believe the Dead  
 ould rise to Life, if Christ by his own  
 resurrection, and by raising others, had  
 not proved it possible, and already done.  
 at he hath not conquer'd Death for  
 himself alone, but for his Members too,  
 ad to them he has pro-  
 fessed, that they shall ? John 11. 26.  
*never see Death, or come*

ithin the Prospect or Danger of it :  
 and not only shall not, but cannot dye any  
 ore. after the Resurrection, for they  
 all be equal to the Angels, Luke 20. 36.

His

His Victory over Death was declared by his Resurrection, and his entrance into Glory did Compleat the Conquest. Now as Christ hath carried his Humane Nature into Heaven, we are to be made like him, and bear the Image of the Heavenly Adam, and therefore our Flesh shall be raised too. *He is the first-fruits of them that sleep,* 1 Cor. 15, 20. And, it is \* observab'e, that he Rose from the Dead on that Day, whereon the Jews observe their *Feast of First-fruits*. That Feast was not limited to any day of the Month, as other Feasts were, but was to be always on the Morrow after the Passover-Sabbath, that it might fall always on the First day of the Week, the Day of Christ's Resurrection. Well therefore might the Apostle say, *Christ being Risen, is become the First-fruits of them that sleep;* As the Offering of the First-fruits amongst the Jews Consecrated all the rest.

\* Bishop Usher.

SECT. IV.

## S E C T. IV.

Neither can we suppose our Happiness would be compleat, without the Resurrection of the Body. As Soul and body concur to the Constitution of man, the Soul is in a State of widowhood till united to the Body. And in this Life the Body has a share in the work and service of the *Man*, which is to be rewarded or punished, as executing the designs of the Soul. And the members of the Body serve as *members of Righteousness*, or *Sin*. The Law of God commands the intire Man, composed of Soul and Body, and this Law is obeyed or violated both, though the moral good or evil of our Actions be chiefly attributed to the Soul, as the principal Agent; But on this Account the Body shall partake in the rewards or Punishment of the next Life, if the intire Person be to be recompenced. And it is with respect to the Body, that seemed to be lost, at the Resurrection is promised; the Body resolved into dust, or swallowed up in the Sea, or consumed by fire: Such promises of the Resurrection are made to Believers for their encouragment and hope. Besides, there are many Objects in

in the heavenly State that do support a Body, and are to be discerned by bodily senses, as, the glorious beauty and magnificence of the blessed mansions, and the Humane Nature of our glorious Redeemer, &c. On which, and many other accounts, the Body shall be raised, and changed, and glorified.

### S E C T. V.

Reason itself would make this probable. Man being created with a Body and a Soul, which have so natural an Inclination to one another, that there is an appetite and desire, as it were, to be united, and co-operate together; and many of our Capacities, of Joy and Comfort, as well as of Sorrow and Grief, result from, and depend upon this Union: In order therefore to our full and final Felicity, that God will confer on some, and for the great Misery wherewith divine Justice will punish others, it is very probable from principles of Reason, that God will raise the Bodys of men; That being united to their Souls, they may be better capable of enjoying the promised Happiness, or suffering the threatened misery of the next World. This seems

be the sense of Job 14. Chap. 14.  
 where he says, that all the days of  
 appointed time, I will wait till my change  
 come, Speaking of the Resurrection of the  
 body. There is hope of a Tree he saith,  
 it be cut down, that it will sprout  
 again; but man dyeth, and where is  
 he lyeth down, and riseth not, till  
 the Heavens be no more. If a man dye,  
 shall he live again? All the days of my  
 appointed Time &c. \* According to com-  
 mon Apprehension, and Appearance,  
 the State of man at death is hopeless; But  
 a Boanerges professeth his Expectation, that at a  
 and appointed Time, God would re-  
 member him, so as to recall him out  
 of the Grave: And therefore puts the  
 question, If a man dye, shall he live again?  
 And till the appointed time when God  
 should revive him, out of the dust, he  
 should wait for that glorious Change,  
 when God shall have a desire to the work of  
 his hands, i. e. not allways forget to  
 store and perfect his own Creature.  
 There are many Images and Resem-  
 blances of this. As in the Corn by  
 which we live, when it is cast on the

---

Mr. Howe of Blessedness. p. 210.

earth,



earth, and buried in the ground, that  
 may corrupt; after it is corrupted, it re-  
 vives and multiplies: Our Bodys are  
 fed with this constant Experiment.  
 And the Apostles similitude of a grain  
 of Corn Sown in the ground, that  
 riseth multiplied, augmented, and adorn-  
 ed, sets out the advantagious difference  
 between the Qualities of our Bodys when  
 they dye, and when they shall be  
 raised. And herein he imitates the  
 manner of the *Jews*, who were wont  
 familiariy to illustrate the business of  
 the Resurrection, by the similitude of  
 seed sown in the ground, and spring-  
 ing up again. And what can we discern  
 in a small corn, or litle seed, of a Tree  
 with Body, Bark, Branches, Leaves,  
 Flowers, Fruit? and yet afterwards we  
 behold them, when the seed hath been  
 sown in the ground. The Apostle  
 large Insists on this similitude of seed  
 to explain the manner of the Resur-  
 rection, 1 Cor. 15. 35. So also is the Resur-  
 rection of the dead \*, So is this mortal  
 Body to be the seed, and material  
 Principle of our Resurrection: For the

---

\* Dr. Scot of the Christian Life, part 2. chap. 7.

which is sown is not quickened, except it dye. And so is this Seed of our mortal Body to dye, and be corrupted, before it shall be raised again. And So is this dead corrupted Body to be raised and quickened by the power of God. For God gives to every Seed a Body as it pleases him. And so are our dead Bodys to be raised again, into the proper form and kind of humane Bodys, for unto every seed God giveth his own Body. And, Lastly, this is the Resurrection of the Dead; that So are those humane Bodys to be changed, and altered by the Resurrection, as that which is but bare Seed when it is sown; when it is quickened, it springs up into a long stalk and ear: the raised Body shall be changed for the better.

This is further Illustrated by \*another, that the dead Body of a man may be supposed to have a living Root, as truly as the plants in winter. The Soul is the Root of the Body, and the Soul is still alive; And Christ is the Root of the Soul, and he is still alive: for though we are dead, our Life is hid

\* Mr. Baxter of Self-denial, p. 206.

with Christ in God ; and when he who is our Life shall appear, at the Spring of the Resurrection, we shall also appear with him in Glory, Colos. 3. 3, 4. There is a Relative Union between Soul and Body, and a deep rooted Love of the Soul to its Body, and Inclination to it; so that it is mindful of it, and waits with longing for that hour when the Command of God, shall send it to revive that Body. Why may not the Living Soul, that is the Root and Life of the Body in the dust, be the Instrument of God, to inform its own Body, as it will be the Principle that shall re-inform it? The Body in the Grave hath its own Relation to Christ, who is still Living, and resolved and engaged by Promise, and inclined by Love to revive that Body. And when the Hour comes for this Soul that waits to be sent again into the Body, what can hinder? The very Love of the Soul to its Body, and its desire to be re-united, is a kind of Natural Cause of the Resurrection. A Candle not lighted, is as far from Light, and as much without it, as a dead body is without Life; and yet one touch of a lighted Candle will light that which never was lighted before: And so may one touch of the living Soul, that is now with Christ, put Life into the body.

body, that lies in the dust. And as the lighted Candle makes the other like it, and Communicates of its Nature to it; so does the glorified Soul Communicate a new kind of Excellency to the Body, which it never had before; even to be a Spiritual, Glorious, Incorruptible, and Immortal Body. And God takes the Soul to Heaven before hand, that it may be first Glorified, and so be fit to communicate Glory to the body. So that there is more reason for the Resurrection of the body, though it be turned to Earth; than there is reason that a Candle, that is gone out, should be lighted again by another; or than there is reason, that I should put on my Cloaths in the Morning which I put off at Night: For Nature disposeth me to abhor nakedness, and desire my Cloaths, and therefore in the Morning I will put them on: So Nature teaches the Separated Soul to desire a re-union with its body: And therefore when the Resurrection-Morning comes, it will gladly take the word from Christ, and give that vital touch to the body, that shall revive it; and so put on its antient Garment, but wonderfully changed for the better, &c.

## C H A P. VI.

*That the Same Body, for Substance, is to be Raised again at the last day. And what the Change will be of these Bodies hereafter, from what they now are.*

## S E C T. I.

**I**F it be inquired, How can the same Body, after so many Changes, be raised and re-united to the Soul? And what need is there of Asserting, That it shall be the same? It ought to be consider'd, that the very word *Resurrection*, doth suppose, or imply this, That the Bodies of Men shall hereafter be truly the same with those that died. It is the Body falls to the ground, when the Spirit goes upward; That Body that then fell, is to be raised again, and no other Body than that. *This* Mortal Body shall be quickened by the Spirit of Christ, that now falls to the ground: The same Flesh that was separated from the Soul at death, shall be united to it again: The same Temple that was destroyed, shall be re-built; The same Tabernacle that was dissolved, shall be raised. We are bid

bid to fear God, who can destroy Soul and Body in Hell, Mat. 10. 28. What cause of fear, if *this* very body be not to be raised? \* *This Corruptible must put on Incorruption, this Mortal put on Immortality:* As the Body of Christ, which is our Exemplar, with which he rose, was the same that he deposited in the Grave; and as the bodies of those whom our Saviour raised, when he was on Earth, were the same with those in which they died. And how shall the Graves, and Sea give up their Dead at the Last Day, Rev. 20. 13. What need of this, if the same Bodies are not to be raised? for they can give up no other Bodies than what they received. These Receptacles of the Dead, might be suffered to be quiet for ever, and the Bodies that rest there to remain there for ever, if we do not expect the same Body to be raised.

And as the Body was the Servant of

---

\* *Resurgere non est nisi ejus quod cecidit.* Tert. divers. Marc. 1. 5. c. 9.

Photii Bibliotheca. s. Nili Oratio, Prima & Secunda in Pasch. p. 1528, &c.



the Soul, in good or evil actions, \* He that did good or evil in one Body, is not to be Rewarded or Punished in another: for that other Body would not be a part of the whole. Our present bodies are the Members of Christ, and the Temples of the Holy Ghost, and he will not suffer them Eternally to be lost. What words can more plainly express, that it is *the same body for substance*, than the putting on of Incorruption, and Immortality; declaring, that the Corruptible, Mortal Body, that is laid in the Grave, is that which shall be Immortal and Incorruptible?

This has been the common opinion of Christians in all Ages. Upon this account the Primitive Christians were so careful of the Bodies of their deceased Friends, manifesting their belief, that their Souls should meet these Bodies again. On this account their *Pagan Adversaries*, to show their spite and malice when they had burnt their bodies

---

\* *Si quidem Sola Anima praeclaras edidit Officia, Aeternae sibi etiam Coronetur. Sin autem Corpus quoque partem sustinuerit Certaminum, coronetur etiam anima una cum ipso Corpore. Hoc enim iustum, & equum, & convenientissimum est.* *Isid. Pelus. lib. Epist. 201.*

\* *S* lines, ons th Chap.

ashes, scattered their dust in the Air, or had thrown them into Rivers; that, if it were possible, they might deprive them of all hopes of a *Resurrection*, and make it impossible; Some of them triumph'd, saying, *Now let us see whether they can rise again, whether their God can help them, or deliver them out of our \* hands.*

## SECTION II.

Put though the bodies shall then, for *Substance*, be the same, with those we now have, yet the modes and qualities of them will be so altered, that they will be quite another kind of bodies, than those we have for the present. In reference to this Expected Change, the Apostle saith in this Chapter, ver. 7. *That we walk by Faith, not by Sight.* We do not yet know what our Happy State, by that Change, will be; but in another place he doth more particularly speak of it, and more distinctly, viz. 1 Cor. 15. 42, 43, 44.

---

\* See more of this in Dr. More's *Mystery of Godlines*, l. 6. c. 4. With Dr. Beaumont's Observations thereon; And Dr. Bury's *Naked Gospel*, Part. 1. Chap. 11. With Mr. Nichols's Answer.

1. That our vile bodies, *Sown in Dishonour*, shall be Raised in Glory; shall be made Glorious, like the Glorious Body of Christ, Phil. 3. 21. That which is sown in dishonour, shall be raised in Glory, and bear the Image of the Heavenly Adam: Shall be like the Glorious Body of Christ in Perfection of Parts, even in External form and figure, and it may be stature too. But, for certain, how vile and mean soever the matter of these bodies now be, however they may corrupt and putrefie in the Grave, they shall come forth in a bright and beautiful form; Compared to which. the most Exquisite Beauty is but Darkness and Deformity. For the Righteous shall shine as the Sun, in the Firmament of their Father, Matth. 13. 43. As the Stars of Heaven differ from a Clod of Earth, or a Carrion in the Ditch, so will their Glorified Bodies from this Earthly House. The very activity, sprightfulness, and joy of their Glorified Souls, will make their faces shine, and give the Countenance an amiable Air. Yea, Solomon, in all his Glory, was not arrayed like one of these Children of the Resurrection, glittering with Heavenly brightness, and deck'd with Light, as with a Garment. The beams of Christ's Glory, who is the Sun of Right-

Righteousness, shall reflect a Lustre upon them, besides what shall be transmitted from their Glorified Souls.

Our Lord gave a Specimen of this at his *Transfiguration*, and his Glorified Body is to be the Pattern of ours; His face did then shine as the Sun, *Matt. 17. 2.* The Substance remaining, there was a Glorious Appearance: For he had the same Lineaments in *Tabor*, as at the foot of the *Mount*; otherwise *Peter* could not have distinguished him from *Moses*, and *Elias*. \* But his Body now in Heaven both more excel in Glory than Body he had on Earth, than the Glory of the sun surpasses that of a Glow-worm; not only from the Glory of his Soul, but of his Divinity shining through it. What wonderful Change must pass on the Bodies of the Glorified Saints, to make them capable of beholding this Glory of Christ; when a little Glimpse of it on Mount *Tabor*, was more than a mortal Eye could bear; it cast *Peter* into an Exstasie? Our Lord forbade his Disciples to speak of the Glory of his *Transfiguration*, till after he was Risen

\* Mr. Charnock, of *Christ's Exaltation*, Vol. 2. 1093.

from

from the Dead ; but now is willing, and hath commanded it should be spoken of, all the World over, that our thoughts and apprehensions may be raised, to consider that Glory, which this did but imperfectly shadow and represent. For if before his Resurrection, and Ascension, the Human Nature of Christ had such a Glory, how much more in Heaven ? and we shall be like him. *Moses* on the Mount did so shine, that the People were afraid to come near him, and he was forced to cast a Vail upon his Face. One ray of Christs Glory on the Holy Martyr *Stephen*, made his Countenance shine with an Angelical Lustre. And *when he shall appear, we shall be like him*; he will then be admired of all them that believe : We shall be like him who is the Blessed and only Potentate, the King of Kings, and Lord of Lords, who alone hath Immortality, dwelling in that Light which no man can approach unto ; whom no man hath seen, or can see. 1 Tim 6. 15, 16.

2. There will be a change of these bodies in respect of *Spirituality*. It is sown a Natural body, and raised a *Spiritual* one. The grossness and Feculency that now adheres to it, shall be purged off. Not Spiritual in opposition to Corporeality, that

at is a Contradiction ; but in opposition to *Natural* ; of a *Spiritual Nature* in opposition to this infirm flesh ; a body raised to the highest degree of Excellence, as near the Angelical State as a body can be brought. It is called our House, from *Heaven*, ἐξ οὐρανοῦ not ἀπὸ, not an House that is to descend from Heaven to us, but that is of an *Heavenly Nature*, all of a Peice with Heaven. So purified, as to be Assimilated to the *Heavenly Region*, where we are to dwell for ever. *The first Man was of the Earth, Earthly; the second Man is the Lord from Heaven*: And from each of them we partake of an answerable Nature. *As is the Earthly, such are they that are Earthly*, even all of us in our fleshly State, having earthly bodies from an earthly *Adam*, and natural bodies from the natural *Adam*. And *as is the Heavenly, such are they that are Heavenly*: For Christ will make them like himself ; and as he hath an *Heavenly Spiritual body*, and not an *Earthly Natural body*, so shall his Members have, that they may be like him. And as we have born the Image of the *Earthly*, in having a *Natural Fleshly body*, we shall also bear the Image of the *Heavenly Adam*, in having a *Spiritual Body*, not needing the use of Meats, or Drinks,  
or



or any of the refreshments or pleasure of the animal Life, or be employed in any of those Acts, whereby the body is now denominated *Natural*, and suited to this Earthly State. But our bodies shall then be *Spiritual*, suited to the Life that Angels and Saints live in Heaven; every way greatly refined, and the Activity of our Spirits improved, without the defects and infirmities of flesh and blood; shall be invested with Cælestial Qualities, depending wholly on the Soul, and yielding ready obedience, and conformity to its desires and motions, executing all its Commands with pleasure and Dispatch. Yea; the employment and operations of the body shall be raised above those in the present state, as much as the Employment of a King exceeds that of a Scullion. This Spiritual Body once represents by *Organized Light*, as a torch or wood that looseth its droffy and foggy qualities, when heightened into a pure flame, or minerals heightened into Spirits.

3. The Bodies of the Saints shall be changed from weak and passive, into *Active and Powerful Bodies*. Sown in *Weakness*, but raised in *Power*. They are now dull and sluggish, but then they shall be nimble and active, like the Body

Christ, that, at his Ascension into Heaven, being done in one day, moved many thousands of Miles in an hour; the distance between the highest Heavens and the Earth, being computed to be some hundred millions of Miles: They shall be raised with Angelical Agility and strength: He that is weak among them shall be as *David*; he that is as *David*, shall be as an *Angel of God*; moving without difficulty, and without weariness. Now we often find the *Body* cannot keep Peace with the *Soul*, the *Flesh* is weak when the *Spirit* is willing, but it shall be raised in power. It is now liable to Diseases and Afflictions, can do little and suffers much; but no Diseases or Infirmities shall hereafter hinder its motions, or impair its strength. A glorified *Body* will move without weariness, and fast without hunger, and wake for ever without need of refreshment: Herein there will be a stability to the Activity of a glorified *Soul*; and without this they could not bear the weight of the Heavenly Glory: Besides, they are to indure to all Eternity without reparation by meat, and drink, and sleep.

4: They shall be *Incorruptible*, and *Immortal*. It is sown in Corruption, it is raised in Incorruption. This mortal shall

shall put on Immortality, They shall be no more, but live for ever. Therefore the day of the Resurrection, is called *Redemption of our Bodies*; They shall not be liable to be put out of tune by infirmities, and pains, and numberless diseases, as now; which often make Life it selfe a Burden: They shall be immortal, without needing that Labour by day, or sleep by night, which now we bestow to supply their Necessities, and repair their decays, and prevent Decay. Now the Body has the seeds of Mortality and Corruption, but shall then be refined from all such Principles; There shall be a tendency to Death, in the nature and constitution of the Body; such will be the glorious Change, that they shall dye any more, 20. Luk. 36. They were raised by Christ when on Earth, they dyed again, their *second Life* was more exempt from death, than their first. But at the Resurrection, *Mortality* shall be swallowed up of Life, it shall lose its power and force for ever.

## C H A P. VII.

*Inferences of Truth, and Duty from the preceding Discourse. The Soul doth not perish, when the Body dies. The Felicity of the Soul is what we principally desire. Our Faith should be confirmed in the Believing Expectation of this Glorious Change. Our affections and Conversation should be Suitable*

## S E C T. I.

*First, Let us not then imagin the State of the Dead to be a State of Non-existence, or Annihilation, that the Soul perishes with the Body, and that we are without Hope of its Resurrection. Whereas, when our Soul passes into a state of Rest and Joy with Christ, our Flesh rests in Hope that these Bodys shall be raised and reunited to their glorious Souls. We are to pass through the Valley of Death to a Blessed Life. This is the Desire and Hope of all the Followers of Christ. And these very Desires of a blessed Life beyond the Grave, will prove the Certainty of it.*

We

We must have strange Thoughts of the infinitely wise and holy God, and of his Love and Goodness, to imagine he should give his Creatures such Knowledge of himself that makes them desire more, even a Desire to know and love, and enjoy him perpetually, and yet never intend an eternal Communication of himself, answerable to those Desires. Can we think the blessed God would deceive and mock those that desire to seek, and please him, by inabling them to aspire after a Happiness in his presence, and by giving them a Capacity for it, And then to frustrate and disappoint his own work? Can we think, that God would excite their Desires after another, and a better state, and yet never admit them to it? Can we imagin that God would raise their Desires from sin and this World to himself and Heaven, and that these shall never be answered in a happy Issue? Shall the very Sanctification of our Nature prepare for our Torment, and help to make us miserable? Will the God of Love and Grace inable us by his Grace to hunger and thirst after Righteousness, and after the blessed vision of his Face in Glory, and yet never design our Satisfaction?

Th

The more any partake of the divine Image, we find that they groan and long the more earnestly after another sort of Happiness, than is here to be had; after another State, and Life than now they enjoy: And may we not conclude that such a State there is? The natural Desire of Happiness in all mankind, will do much to prove that there is such a thing: But the holy Desires of the Sanctified, influenced by the Spirit of Grace, will much more prove it: That Spirit of Christ, that hath enabled thee to long and pray for a more perfect State; that has conquered thy vain Desires after earthly things, and raised them to seek the Knowledge, and Love, and Fruition of God; That Spirit is the Witness of Christ in thy Soul, that there is such a State after Death, and that thou shalt share in the Blessedness of it. He hath framed, and wrought, and fitted, and made thee meet for it. These Desires, if true, are but faint and weak, to what the promised salvation may justly challenge; yet they are holy and sincere, and have God, and Christ, and his blessed Presence above, for their Object; thou hast his Image and seal imprinted on thy Nature, Mind and Will. This Evidence and Experience in thy self shall not be defeated in its Tendency and Desight



## S E C T. II.

*Secondly*, In our Contemplation of this happy State, which the saints desire, beyond the Grave, we ought to remember, that though the Glorious Change of the *Body* be one part, the Felicity of the *Soul* is the *principal* one: Yea the Glory of departed Souls, is one great Cause and Means of that happy Change, which we expect for the *Body*. To be with Christ, and behold his Glory, and partake of it, does especially refer to the *Soul*: We shall *see him as he is*, and in that respect be made like him. We are now the Children of God by free Grace and Adoption; but his admirable Love will not desist, till our Conformity to his Image be more compleat, till we are brought to his Presence, and partake of his Holiness to that degree, as to be the objects of his eternal Complacency and Delight. *Father, I will*, says Christ, *that those that thou hast given me, should be with me to behold my Glory.*

Then all our Sins and Failings, all our Follies and Infirmities, all our Wrinkles and Blemishes, all our Transgressions and Imperfections, shall be done away, and our Souls shall be washed white in

the Blood of the Lamb, being conform-  
ed to our Divine Pattern.

The lesser Manifestations of the Spi-  
ritual Glory of Christ, which we have  
sometimes here, are highly valuable to  
a Saint, but unspeakably short of that  
which we expect; these hereafter will  
be more clear, more transforming, more  
satisfactory, and more lasting: We now  
see through a Glass, but darkly; but we  
shall know as we are known, for we  
shall see him as he is. We hope for an  
enlightened, and enlarged Mind to be-  
hold the Excellency and Radiancy of  
the Divine Perfections, shining in and  
through our glorified Redeemer. This  
will oblige the most Improved Saint  
that ever left this Earth, to cry out with  
the Queen of *Sheba* concerning *Solomon*,  
that the one half was never told them,  
was not known or believed before. And  
we are changed into his Image by be-  
holding his Glory in the Gospel-glass,  
the Vision hereafter will be more clear;  
and so the Change will be greater, and  
the Delight and Complacence resulting  
from it, must needs be unspeakably  
more. And this is our Comfort, that it  
will be such, as shall last for ever. If  
we have any Glymps of him at present  
the Light of Faith, we quickly lose

the sight again: How soon does an interposing Cloud hide him from us? But the Felicity of the Blessed Vision above will be permanent, we shall dwell forever in the joyful Light of his Countenance, and abide with him continually in the Heavenly Mansions.

## S E C T. III.

*Thirdly*, Let us then endeavour to confirm our *Faith* in the Expectation of this blessed State, for Soul and Body after Death. Let us keep the Grounds of Faith visible in our Eye; let us employ our Thoughts frequently, and seriously upon the blessed Object: Let us deeply and often consider the cogent Reasons upon which we believe and expect such things; both the intrinsic Grounds of Faith, and the Motives of Credibility that our Assent may be the more firm and lasting; that our Christian Faith may influence us, as present things do, to do what we want to do.

Did we not look upon the great things of the other Life as *uncertain* we could not but reckon them preferable to the best of our present Injoyments. Did we believe them, we could not but desire them. We have little to say for our desires.

desiring that blessed State, but our criminal *Infidelity*, that we believe it not: For were we but fully perswaded of the truth of the Promises, we must needs imbrace them for their Goodness, and Excellency; and then we should long till Death did draw aside the Vail, open the Gate of Heaven, and bring us into the Divine Presence. But we waver and doubt concerning the invisible future World; and hence it is that we close with what is *Present*, because we are not equally perswaded of the Truth and Certainty of what is *Future*. Let us then endeavour to strengthen, and confirm our Faith.

#### S E C T. IV.

*Fourthly*, Let us regulate our Affections and Carriage in this Earthly Tabernacle, as Persons who believe and expect such a glorious Change. Let us pass the time of our Sojourning in this World, as *Pilgrims and Strangers*. Let us abstain from fleshly Lusts that War against our Souls. Let us use both our Souls and Bodies answerable to the belief of such things. Let us watch lest we are surprized into sin by our bodily Senses, Appetites and Imagination. Let us remember that

the Soul and Body, like two diseased Creatures bound together in one chain, do now mutually infect, corrupt, and Poyson one another; Let us take heed of sin by the inordinate Love of *Bodily Pleasure*, or the undue fear of *Bodily Suffering*.

Let us imitate the Pattern of Christ while he dwelt in a Body, and labour to have the same Mind which he had, to be in this World as he was in it. Let the good and evil of this World have less powerful impression upon us. Let us not be over fond of the Pleasures of the Animal Life; may they every day be less considerable with us! Let us not so love the *Body*, as on that account to decline any *present Duty*; much less so over-love it, as to prefer the Comforts of the present Life to a future Felicity.

Let us not regret over much that such an earthly Tabernacle must fall into dust, that such a perishing Body must dissolve, and lye in the Grave. We are sensible how weak and useless it was for a good while at first, before the *Body* was fitted for the service of the *Soul*; and we cannot but be sensible what a Trouble and Temptation it has been since: Let the burdens and inconveniences of the bodily Life be more tolerable,

ble, let us not be impatient under them ; let us be willing that the outward Man decay, so that the inward Man be renewed ; let our Judgment and Esteem, our Desires and Indeavours, our Joys and Sorrows, be rectified and moderated, as to all that refers to the *Body*, and this *Present Life*. Let our Eyes and Hearts be fixed on the Heavenly State, let us remember we are a sort of Creatures related to the other World, though we dwell at present in an earthly Tabernacle.

In the midst of our earthly Comforts, let us think of the Heavenly State and Life as infinitely better. Let us keep alive the Desires of the Presence of Christ, and fuller Conformity to him, in the height of our Temporal Prosperity. Let the believing Thoughts of the Cælestial State be unspeakably sweeter to us, than the best of all this World, when it is most pleasant, commodious, and inviting: Our Spirits are Distempered, and out of Order, if it be not thus with us.

And let all the Calamities and Afflictions of this present Life, be supported by this Expectation ; and improved likewise to strengthen, and increase such Desires of a better State. This is one design of God in our Temporal Crosses, to assist our Victory over this World, and



make us more intensely and earnestly to aspire after Heaven ; to teach us to long for everlasting Rest, and Peace, and Glory ; to bring us practically to reckon, and conclude, that the expected Glory that is to be revealed in us, will infinitely out ballance all the sufferings of our present State.

*In short*, if you believe and expect such a blessed Change, let the Apostles Exhortation take place, *to be stedfast, unmovable, always abounding in the work of the Lord, for you know it cannot be in vain in the Lord.* Do not regret the Thoughts of labouring and suffering, for a little while more and longer in this Body ; you need not apprehend you shall be losers, or fear to have a hard Bargain : For your present Sorrows, and sufferings, and difficult Services, can last but a little while, and shall have an eternal Recompence: If we are never so abundant in the Work of the Lord, if we begin never so soon, and last never so long, it shall not be in vain in the Lord, If therefore you thus believe and expect, be perswaded to give all Diligence, adding to your Faith Vertue, to Vertue Knowledg, to Knowledg Temperance, to Temperance Patience, to Patience Godliness, to Godliness Brotherly-kindness, to Brotherly-kindness Charity,

being

being filled with all the Fruits of Righteousness that are by Christ Jesus to the Glory and Praise of God, that an Entrance may be administered to you abundantly, into the everlasting Kingdom of our Lord and Saviour Jesus Christ. Let us follow after, that we may apprehend that, for which also we are apprehended of Christ Jesus. Let us reach forth unto those things that are before, forgetting those which are behind, and press towards the Mark of the Prize of the high Calling of God in Christ Jesus; that if by any means we might attain unto the Resurrection of the dead. Let us remember we are to be but a little while in this Body, and this earthly House is appointed for Labour, it is a work-house; Let us therefore give all Diligence to work out our Salvation, as knowing we shall not be long in the Body. This is the Apostles Argument as to himself, (and equally concerns us) 2 Pet. 1. 12, 13.

Philip. 3. 11,  
12, 13.

## C H A P. VIII.

*Of the Characters of such, who may, and ought to, long for this Glorious Change; who have a Title to the Desired Blessedness.*

## S E C T. I.

**F***ifthly*, How solicitous should we be to find in our selves the *Characters* of such to whom these Desires are suitable, and to clear up our *Title* to that blessed State, which the Followers of Christ do thus earnestly long for? The Promise of the Heavenly Inheritance is annexed to our being *born of God*, or being *born from above*; You must therefore look after the Renovation of the Divine Image and Life, by the Spirit of Life and Power in Jesus Christ: that the Holy Spirit may Witness with your Spirit to his own Work; that you may discover and discern those holy Affections as the Fruits of the Spirit, which are proper to the Children of God; such, as an humble Fear of him, and diligenc

Care

Care to please him ; a fervent Love to God and Christ, an intire Resignation to his Will; Holy Zeal for his Interest and Glory, and trust in his Word, &c. For, till your Natures are changed by the Spirit of Christ, and you are so made meet for the Heavenly Inheritance, you cannot have a share in this Blessedness, no more than if the legal Bar be not removed by the forgiveness of Sin, or your Persons not reconciled by the Blood of Christ.

The Qualification of the Heirs of this great Salvation is variously described in Scripture. Sometimes by *Faith*, sometimes by *Regeneration*, sometimes by *Heavenly Affections*, sometimes by *Holy Obedience*, and *Fruitfulness in Good Works*: All must concur to suit us, and to Intitle us to the Heavenly State.

You are therefore to inquire after the *Characters* of the Children of God, and the Heirs of Heaven, which is a state of Sinless Perfection: And therefore to examine whether you are brought to loath your selves for your Sins, and that there is no sin but you would desire to know, and are as desirous to be rid of; and would rather be freed from sin, than from Affliction: Whether you do not aspire after the highest Degrees.

degrees of Holiness? Whether you would not rather be perfect in the Love of God, and the Obedience of his Will, than have all the Riches and Pleasures of the World? Whether you do not like, and love that Degree of Holiness in others, that you have not yet attained your selves? Whether you do not love the Image of God and Christ, wheresoever you can discern it? Whether you do not endeavour to *Mortify the Flesh*, not to live or walk after it, but to be Crucified to the World, and with your chiefest care and endeavour, to serve and please God, and enjoy him for ever; depending on Christ his Sacrifice, and Intercession, and Spirit, for all your Grace and Glory; all your Hopes of Acceptance with God, and Capacity, or Title for Communion with him; giving up your selves intirely to be governed by him, being willing to obey his Law, whatsoever it shall cost you; watching over your Heart, Affections, and Thoughts, as well as outward Actions; taking Pleasure in the Worship and Service of God, as a delightful Work, resigning to God, and being devoted to his Will, Praying frequently for his Grace, and casting your selves on his Mercy, through Jesus Christ for Eternal Life. These

These are some of the *Characters* of such, as are *Heirs of Salvation*. These you must look after; and then endeavour to advance, in a Joyful Hope and Assurance; that the Heavenly Inheritance is yours; labouring for a settled Conscience, growing in Grace, and especially in Mortified Affections to the World; and living in the Exercise of Grace, by careful obedience to God, as those that are absolutely devoted to him, and hope to live in his Blessed Presence for ever.

---



## CHAP. IX.

*How Few Christians live in the Exercise of such Desires after the Blessed Change. What may be the Reason. That some fear of Death, and particularly of a painful Death, may consist with Uprightness. That elderly Christians, and the Sickly and Infirm, should endeavour to quicken such a Desire of Deliverance by Death. Reproof and Exhortation in reference hereto.*

## S E C T. I.

**S***ixthly.* Let us be Ashamed that we find in our selves no more of this holy frame. That we so over-love this Earthly House, and are afraid of Death: That our Desires are so faint toward this blessed Change. How shameful is our backwardness and unwillingness to depart, and be with Christ? And how faulty are the Causes of it! which, in \* ano-

\* See Mourner's Companion, Discourse 3d:

The Saints Desire to be with Christ.

her Discourse I have open'd. How is it that so few can say with the Apostle, *I desire to be dissolved, and to be with Christ, which is far better.*

Have we not Experienced enough of the Vanity and Vexation of this World, to make us willing of a better Abode? Have we not sinned and suffered enough in this Body, to desire to be unclothed? At least to wait patiently the Pleasure of God for our Removal? And so glorious is the Change, which Christians expect, that one would think there should rather be need of *Patience*, to make a Believer wait till then. But whatever the Exercise of this Patience, under present Burdens may be, we need not doubt but one hours Enjoyment, will make amends for all our Waiting and Preparing.

It cannot be long with the *Youngest* of us. Let us not put it at a great Distance, for that will quench the Coal of heavenly Desire, if we look upon Heaven as Twenty or Thirty years off. We know not how soon God may call us; But have great Reason to lament the strangeness of our Thoughts to the Heavenly State, and the faintness of our Desires, when the Promised Felicity is so attractive! Do we think we shall live ever the longer for being unwilling to Dye?

Dye? Can it enter into our Thoughts that our excessive Love of the Body will procure our Continuance in it?

Is it possible we should imagine, that sincerity of Love to Christ is consistent with our Backwardness to go to him, and live with him? Why then do we not aspire more earnestly after this glorious Change? How is it that we groan under the Burdens of this Earthly Tabernacle, and yet are loth to be delivered?

Will a Sick Man be afraid of his Recovery? Or, a Prisoner tremble at the News of a Goal-delivery? No more should a real Christian be afraid of Death, or unwilling of it: For, considering the Death, and Resurrection, and Ascension, and Promise of Christ, it is to a Believer a quick Passage from Sicknes to eternal Health, from Toil and Labour, Captivity and Sorrow to everlasting Rest, and Liberty, and Joy.

I think, (*says \* one,*) God has pur-  
posely clothed your Soul with so poor  
a Dress, that you should be the less un-

---

\* Mr. Baxter of *Self-denial*, p. 202.

willing to be uncloathed ; and might learn to set more by your Souls, than by your Bodies, and make more careful Provision for them. It seems he has purposely lodged you in so poor a Cottage, that you should not be at too much Care for it, nor be too loth to leave it. You have its daily Necessities, Infirmities and Pains, and somewhat of its Filth and Loathsomness, to tell you of its Meanness: And why should you be so unwilling that so frail a Body should be turned to Dust? Dust it is, and to Dust it is Sentenced. When the Soul has left it but a Week, Men can scarce indure to see it, or smell it ; And should the breaking of such an Earthen Vessel be so unpleasant a thing to you? And, for its *Usefulness*, though, so far as it is obedient, it was serviceable to your Souls and to God ; Yet was it so refractory, ill-disposed, and disobedient, that it proved no better than your Enemy. Many a Temptation it hath entertained and cherished, and many a Sin hath it drawn you to commit. Your Senses have let in a World of Vanity, your Wandering Eyes have called in Covetousness, and Pride, and Lust. Your Greedy Appetites have been so eager on the Bait,

H                      that

that they have too often born down  
 your Faith and Reason, and drawn you  
 to Excess in Meats or Drinks, for Mat-  
 ter or Manner, for Quality, or Quan-  
 tity, or both. Many a Groan these  
 Sins have cost you, and a sad uncom-  
 fortable Life you have had by reason of  
 them: in comparison of what you  
 might have had, and this Flesh has  
 been the Mother, or the Nurse of all.  
 You were engaged, by your *Baptismal*  
*Covenant*, to Fight against it, when you  
 entered into the Church; and, if you  
 are *Christians*, this Combate has been  
 your daily Work, and much of the  
 Business of your Lives; And yet are  
 you loth to have the Victory, and see  
 your Enemy under your feet? Have  
 you fought your selves into Friendship  
 with it, that you are so tender of it?  
 Do you not know, that when you are  
 the greatest Friends to the Body, it will  
 be the most dangerous Enemy to you?  
 Do not think that it is only *Sin*, and  
 not *the Body*, that is the *Flesh*, which the  
 Scripture calls your Enemy: For it is  
 the Body, as inclining to Creatures, from  
 which the sinful Soul cannot restrain it.  
 It is *the Body*, as having an inordinate  
 sensitive Appetite, and, Imagination,  
 and so distempered, as that it rebels  
 against

against the Spirit, and casteth off the Rule of Reason, and would not be curbed of its Desires, but have the Rule of all its self. Was it not the very *Flesh* it self that *Paul* says he fought against, and kept under, and brought into Subjection, lest he should be a Cast-away? *1 Cor. 9. 26.* Why should Sin be called *Flesh* and *Body*, but that it is the *Body*, or *Flesh*, that is the principal seat of those sins, that are so called? &c.

How earnestly should we beg of God, that Faith and Hope in Vigorous Exercise, that may kindle our Desires, and Love towards the Heavenly State, and make us long to behold the Lord in Glory? when we shall put off this *Body*, and our Souls be filled with Heavenly Light and Love. Certainly, if we do not now desire it, we shall never enjoy it: For, we can never be happy by full satisfaction, in that which we do not know enough of, to make us desire: But the little Knowledge and Love of God, which a real Christian now hath, must needs make him Importunate in his Requests for more, and will make him value his Hopes of a better State, beyond all the Pleasures of Sin, and all the Possessions of this World.



O How Passionately have some excellent Persons lamented the weakness of their Desires and Love, and cryed out for more of Heavenly Life and Light, and Love to God! 'O \* where 'is the longing, the rejoycing, the triumphant Faith? VVhere is the pleasant familiarity above, that should 'make a Thought of Christ and Heaven to be sweeter to me, than the 'Thought of Friends, and Health, or 'all the Pleasure, and Prosperity in the 'World? Do those that dwell in God, 'and God in them, and have their Heart 'and Conversation in Heaven, attain to 'no more clear and satisfying Preception of that blessed State, than I have 'yet attained? Is there no more Acquaintance above to be here expected? 'No livelier sense of future Joys? No 'sweeter Fore tastes? No fuller silencing of Doubts and Fears? Alas! How 'many Christians are less afraid to go 'to a Prison, than to their God; and 'had rather be banished to a Land of 'Strangers, than sent to Heaven? O

\* Mr. Baxter's *Dying Thoughts*, p. 184. 212.

Lord, must I, that am called thy Child, and an Heir of Heaven, and a Co-heir with Christ, have no more Acquaintance with my Glorified Lord, and no more Love to thee, who art my Portion, before I go hence and come to thee? — Must I go hence, so like a Stranger, to my home? O what do I beg for so frequently, and so earnestly, for the sake of my Redeemer, as the Spirit of Life and Consolation, that may shew me the pleased face of God, and unite all my Affections to my glorified Head, and draw up this dark, and drowsie Soul, to love and long to be with thee?

O God forbid, that this sinful Flesh should be more powerful to draw me downward, than Faith, and Hope, and Love, to carry my Desires up to God. O thou that freely gavest me thy Grace, maintain it to the last against its Enemies, and make it finally Victorious: It came from thee, it hath been preserved by thee, it is on thy side, and wholly for thee; O let it not now fail, and be conquer'd by blind and base Carnality, or by the Temptations of a Hellish conquered Enemy! — It is thine Image which thou lovest, it is a Divine Na-

'ture, and Heavenly Beam; VVhat  
 'will a Soul be without it, but a 'Dun-  
 'geon of Darknes, a Devil for Malign-  
 'nity, and dead to Holiness and Hea-  
 'nells? ——— O rather deny me the  
 'Light of the Sun, than the Light of thy  
 'Countenance: Less miserable had I  
 'been without Light or Being, than  
 'without thy Grace. ——— O forsake  
 'not a Sinner in his extremity, who  
 'consents to thy Covenant, and would  
 'not forsake thee. My God, I have  
 'often sinned against thee, but yet thou  
 'knowest, I would fain be thine. I  
 'have not served thee with that Reso-  
 'lution, Fidelity and Delight, as such a  
 'Master should have been served; But  
 'yet I would not forsake thy Service,  
 'nor change my Master, or my Work.  
 'I can say with thy Servant Paul, *Act.*  
 '27.23. *That thou art the God whose I am,*  
 'and whom I serve. And O that I could  
 'serve thee better! For to serve thee,  
 'but to receive thy Grace, and use it for  
 'my own, and others good; and so to  
 'glorifie thee, and please thy Will, which  
 'being Love it self, it pleased best, when  
 'we receive it, and do most good. —  
 'Nothing in this World is more my  
 'Grief, than that I love thee no more.  
 'Forsake not then a Sinner, that would

'not forsake thee, that looks towards  
 'thee, that feels it, as his trouble, to be  
 'so dark and strange unto thee; that  
 'groaneth, and gaspeth after thee, feel-  
 'ing, to his greatest sorrow, that while  
 'he is present in the Body, he is absent  
 'from the Lord. *My Lord*, I have no-  
 'thing to do in this World, but to seek  
 'and serve thee. ——— O pardon all  
 'my Carnal Thoughts, and all my Un-  
 'thankful Neglects, of thy precious  
 'Grace and Love; and let the fuller  
 'Communications of thy free'd Grace,  
 'now tell me by experience, that thou  
 'dost forgive me, ——— When I have  
 'said, VVill the Lord cast off for e-  
 'ver? And will he be favourable no  
 'more? My Conscience has replied,  
 'That *this is mine Infirmity*. I never  
 'wanted Comfort, because thou ever  
 'wantedst Mercy; but because I wanted  
 'Faith, and Fitness to receive it, and  
 'perceive it; But hast thou not Mercy  
 'also to give me, even that Fitness, and  
 'that Faith? *My God*, all is of thee,  
 'and through thee, and all is to thee:  
 'and when I have the Felicity, the Glo-  
 'ry of all for ever will be thine; If I  
 'can live and dye in trusting in thee,  
 'surely I shall not be confounded.

\* These be some of the *Dying Thoughts* of that Excellent Person.

## S E C T. II.

And yet, my Friends, mistake me not. I say not that all are Graceless, that are afraid of Death. For Nature desires Life, even under Sufferings that are but tolerable, rather than dye: And this is from meer natural, necessary Inclination; which Free-will hath not full Power against. Death, as the Dissolution of our frame, as the Separation of Soul and Body, cannot, for it self, be loved: The putrifying of this Body in the Grave, the greatness of the Change of Death, the darkness of our Minds, and the weakness of our Grace, the remaining Sense of Sin, with the dreadful Majesty of that God before whom we must appear, joined with our Natural Averseness to Dye, may make us shrink and tremble; But the Faith of the Invisible VVorld, the Love of

\* See a more full Example of the Acting of Holy Desires towards the Blessed Change, in the Close of his *Saints Everlasting Rest*.

God and Christ, and a desire to enjoy him, and please him, and be with him, should do much to overcome these Fears, and make us willing.

Though some remaining *Fear* be consistent with *Uprightness*, yet remember, that not to desire and long for this Blessed State, though mix'd with a Fear of intervening Death, is highly criminal and faulty: For the Love of God and Christ, and earnest Desires to be like him, and to be with him, seems to be the better half of all Religion, 2 Tim. 4. 8. 2 Tit. 13. 2 Pet. 3. 12. Not to desire this Blessed Change, is directly a sin against the Gospel, where-

by we are *\*called to the obtaining of the Glory of our Lord Jesus Christ.* Without such

\* 2 Thes. 2. 12

1 Pet. 1. 12.

Desires, we comply not with the Design and Will of God, who *hath called us to his eterna' Glory by Christ Jesus*: For how can his Call be answered, without an Inclination of Heart to such a State, and a Desire after it?

For a real Member of Christ, and Heir of Heaven, to be only *Content* to see the Lord, to be *Content* to be for ever in his Blessed Presence, and perfectly holy, and freed from Sin, is a very hard and harsh expression. Men are cove-

lous,



tous, eager and ambitious after earthly good; And shall a Christian's Desire be less earnest after the Heavenly Glory?

I grant, some remaining Fear of Death may consist with Integrity; when it is not God and Heaven we are averse to, but Death that stands in the way; or when it is because of our Doubts of God's Acceptance of us. For I question not but most upright Christians would rather dye than live, might they but hope to be with Christ, and enjoy the Divine Presence. As others would be glad of a Removal, might it be *without Dying*, because they fear the Pains and Terrors of a dying Hour. Might they not be uncloathed, but cloathed upon by an immediate Translation, they care not how soon it were. For there be many such, who desire the Second Coming of Christ unfeignedly, and the Blessed Consequences of it, to whom all the parts of the Heavenly State and Life are sweet and grateful, who live and walk in their Integrity before God, though their Grace prevail not against this Fear of death.

VWhereas you ought to consider, that the Throes and Pangs of Travelling VWomen, in ordinary cases, may be supposed to equal, or exceed the Pains of

of Death. (And who knows the divine Supports that may make our Dissolution easie ?) Yet many a Mother has Courage and Patience, by the Hopes of Life, and of a living Child, when all these Sorrows shall be soon forgotten.

And shall the Knowledge and Expectation of Heaven, and Eternal Life be less powerful, to influence thy Soul against the Fear of Death ? How many have been inabled to conquer the Fear of Death, and been displeased with their Friends, that talked of their Recovery as hopeful, and have told them, that such Discourse was not pleasing, they had rather dye, and be with Christ.

Is it thy Usefullness to Relations and Friends, or to the Interest of Christ in this World, that makes thee unwilling ? Think a little, Are you fitter to Judge and determine of that than he ? Can he not do his own Work without thee ? Consider therefore, Christians, you that know you cannot have an House above without pulling down this earthly Tabernacle ; you that know you cannot get to Heaven but by dying, and pretend to be related to the heavenly Country : Are you desirous of nothing better, than the Fruits of this Earth ? What a contempt of God and Christ

Christ, What a gratification of the Devil, what a contradiction to your belief and hope, does this Backwardness carry with it? yea a contradiction to the very End and Design of *all Religion*, which is a dead, and vain, insignificance, and trifling thing, if it refer not to a *blessed Eternity* beyond the Grave, and if it bring us not to desire, and chuse it as our End.

You especially who are *Old Disciples*, and have been long in the School of Christ, should consider this. You know you must ere long lay down this Tabernacle and be unclothed, you profess to hope shortly to enter into the World of Joy; What a shame is it, that your Sight is no clearer, your Perception no quicker, your Apprehensions no higher, your Desires no stronger, as to this expected Blessedness after Death! though you are sensible you draw nearer to the things believed, and hoped for, and that within a little while you expect the Promises will have a full Performance as to you; that you are almost *there*, where Faith shall pass into Sight and Love; You are almost ready to take your place in Glory, where Millions are gone before you; O how is it, that you are no more Joyfully affected

affected with these Hopes: How is it, that your Thoughts are so doubtful, your Desires so sluggish? That this Body, and this present World, is so induely loved? even though the pleasure of sensible things be almost gone; though bodily Infirmities and Pains, make this present Dwelling uneasy: for they require your Patience, and call aloud to you to hasten your work, to get loose, and prepare to come away. God hath made you weary of this World, and makes you often cry for divine Assistance and Grace: He hath given you to know by experience, that He alone must be the Portion of your souls, his Favour alone your Life, and Heaven or nothing your happiness: You find that the Hope of Heaven is your only Comfort: For such as you, who be unwilling to dye, who, by Age and Weakness, have one foot in Heaven already, is most inexcusable.

You have found that your Souls are usually worst, when your Bodys have been best, and when the Body is in the best State, it is usually worst with the soul: should it not therefore be your care, when the outward Man is decaying, that the inward Man should be springing after God, and grow better?

HLs

Has this vile and corruptible Flesh been so much your Friend, that you are loth to be unclothed? What Entertainment have you had in this World, that you should be so loth to leave it? Have your Fears, and Cares, and Sorrows, by reason of the Body, been so delightful, that you would not that they should have an end, that you do not groan to be clothed upon with an House from Heaven? Methinks, every Pain and Ache, and Trouble, and Sickness, should mind the wicked of their eternal Sorrows; so the bodily Infirmities, Decays, and Sickness of good Men, should raise their Desire to be with Christ.

O What a shame is it, as to All of us, that we no more desire and groan to be delivered, when there is so glorious and blessed a State in view before us. That the Thoughts of these things are so cold and seldom! Our heavenly Affections so low and weak! What can be the reason? but that we look upon the heavenly Glory as at the distance of many Years to come, if at all we believe and expect it? But this is shameful to these that profess by Death to expect a freedom from all the incumbrances of Flesh and Blood, of bodily Passions

and Appetites, and of all the present Temptations of sensuality : who expect that our Time of Sinning and Suffering shall shortly end together, when we shall be released from all the sad Accidents of Mortality, and this vile and corruptible Body be raised in Glory. Shameful indeed for us, who believe a blessed State so near, when there shall be nothing from within, nor from without, ever more to intercept, hinder, or abate our compleat Felicity : who look for the Light of Gods eternal Favour to shine upon us, and the plentiful pleasant Streams of eternal Goodness, flowing from God and the Lamb, to make our delight, and Joy perfect and everlasting. And yet we do not, as we ought, desire and long to be Partakers of this blessed State.

---



## C H A P. X.

*Our Holy Friends Departed obtain their Desires by Dying: this should moderate our funeral Sorrows. A short Account of the Exemplary Character of Mrs. Mary Dootle, with some Passages of her last Sickness. The Conclusion.*

## S E C T. I.

Lastly, **H**OW should all this moderate our Sorrow, for the death of our holy Friends and Relations? whose earthly House is pulled down, to enjoy a Heavenly one; Who groaned, and waited, and longed, for that Disolution, which we unduely Mourn for. Who are pleased with that Translation, and Removal. which we bewail. It is but what they desired, and long have waited for. They are now pleased, in the Happy Change of their old Earthly Dwelling, for a Building of God, not made with Hands, eternal in the Heavens. They are unclothed to be Cloathed upon. Let us not then mourn for their Advancement to that Happy State, which they earnestly aspired after.

and which we our selves should live in the Joyful Expectation of. Let us rejoyce rather, that they have finished their Course ; that their Souls are gone to Christ ; That their Bodys shall rest in their Graves for a Time, and hereafter rise in Glory. Let us think where our deceased holy Friends now are, what they See, and know, and do, and enjoy : what the State, and Life, and Company, and Employment above is : and how much better it is with them now, than when they were with us on Earth. They have received *the End of their Faith and Hope*, and so attained their desire in the present *Salvation of their Souls* ; and they have Assurance too as to their Bodies, that hereafter they shall be raised, and changed, and made like the glorious body of Christ.

## S E C T. II.

Let us thus think in particular of our good Friend *Mrs. Doolittle*, who hath got off this Earthly Tabernacle, and is entered into the glorious Assembly of the Friends of Christ above. What I shall say of her, is not meerly to comply with Custom, concerning the Dead,

but in hopes to edifie and Instruct the Living.

I Know there be some, who disgust the publishing of any particular Passages of our departed Friends, how Imitable and Praise worthy soever : But it is the Flattery and Falshood often used on such Occasions, concerning those whose Character will not bear a Commendation that is the Cause. But I fear no such Censure as to what I shall now say concerning *Her*, whose Death and Funerals brings me *here*, and gives another Place this day to *my Reverend Brother* than *this*, where he is wont to be.

God will not be displeased, that we should Honour those, whom he has Honoured with eminent Grace. The Memory of the Righteous shall be blessed. And how shall others be perswaded to follow the most Laudable Patterns, if we conceal particulars ? At least the Surviving Relations, Friends, and Acquaintance may be edified, and assisted by it, in their Duty upon such Providences. As I have the less to apprehend of Cavilling Objection in the present Case, because what I shall mention is from such History as there can be no Doubt of the Truth of what I shall say : and very many

you here, will readily yield a concurrent Testimony.

S E C T. III.

It shall be under three Heads. *First* her personal Piety, or her general Character as a Christian. *Secondly*, her Relative Religion, or concerning her in the several Relations wherein she stood, as faithfully discharging the Duties of them. *Thirdly*, Her Christian Deportment under bodily Infirmities and Sicknes, with some more remarkable Passages in this her last Sicknes, before she put off this earthly Tabernacle.

*First*, as to her *Personal Piety*, and general Character as a *Christian*, That she was truly Serious and Religious in her *Youth*, and so esteemed and judged abone forty years agoe, was the ground of her being chosen by her husband, as the Companion of his Life. And God continued her to him in much Mercy, for about *nine and thirty years*: being pleased by her to build up his house to such a Degree, as not many instances in City or Country can be given of the like. That out of his own family, there was not one Solemn Fun-

neral in *Thirty nine* or *forty years* ; except of two Children in the Month ; and one newly wean'd ; and none at all in the space of *five and twenty* years. Let God have the Glory, and let Thankfulness to heaven be mixed with your mourning. by this Reflection. I have many witnesses amongst you, who were acquainted with *her serious Piety* ; and they who knew her best, had abundant proof of her secret Converse with God, and dayly retirement for Meditation and Prayer : and this very often early in the Morning. Which is imitable by all of us, and one of the best Evidences of Unfeigned, Real, Living Religion, in the Power of it.

I do not understand, (and I like it not the worse ) that she pretended high flights of Confidence and Assurance, which few attain or preserve very long : and I fear many deceive themselves, by somewhat that is not of God under that Name. Yet when she had any Darkness as to her Spiritual State, as I, when she was sensible of the weakness of her *Love to Christ* , and Lamented it ; He who on all accounts was ready to assist her, endeavoured to let her know the Truth of that Grace, by distinguishing

guishing of a threefold Love to Christ a *Delighting Love*, a *Desiring Love*, and a *Mourning Love*: telling her that tho she had not the former of these, to her Comfort: she could not deny or disown the two latter. And this helped to give her Satisfaction, and support, concerning the Tryal of her State. She added Judiciously the Night before she died, I look to *Sincerity*, and *uprightness of Heart*, as a ground of Comfort, but I do not put them in the room of Christ my only Saviour.

Several years agoe she read much in the practical Writings of *Mr. Isaac Ambrose*, particularly concerning *Eternity*, which made a very great Impression on her Mind, so as that she trembled under the Apprehension, lest she should come short of that *Blessed Eternity*, there described. However under her Doubts and Fears, when the free Grace of God in Christ was discoursed of, she could comfortably say, why then may not such a one as I, be accepted by free Grace in Christ? and hope to be capable of *Blessedness in Heaven*, as well as others? this is a Faithful Saying, worthy of all acceptation, that Christ came into the World to save Sinners, of whom I am Chief. This she did, and could say



from her very Soul, and appeal therein to the Omniscient Searcher of Hearts, and this was her Encouragement and Joy, that she could Say it, *I have resigned my self to God in Covenant again and again. I Bless the Lord who hath enabled me to devote, and give up my self to be his. Lord? I am thine, Accept and Save me.* And at another Time she was able to say, *I have had that Converse with God, and Communion with him, that I would not part with for the whole World.* This is more than many who are Sincere attain unto. For tho some real Christians have great Refreshments, and support, by Communication of Light, and Strength, and Joy upon a sick and Death Bed: as if the Light of Glory shined into them, and they had the beginning of Heaven here; yet many others may want this, when they come to die, and Experience little of these exuberant Joys, through their whole Course. For God exercises Prerogative in the Dispensation of his Comforts, at that, and at other Times. Therefore the Judgment we should make of Persons, must rather be grounded on their general Course of Life, than on their particular frame in Sicknes, or toward the approach of Death; Some times by reason of the disorder of the Blood

and

and Spirits, the Holiest servants of God may be either Lumpish and Melancholy; or else Feverish and Phrenetcal: sometimes through the Temptations of the Devil, they may be unsettled in their Minds, or through Dissertion speak uncomfortably to those about them. They may afflict themselves with despairing Thoughts, and leave the World under inward Darkness. Their agonies in death may be without any sence of Comfort, and yet they may be accepted with God, and pass to eternal Glory: because we shall not be Judged according to that particular Instant of Death, but according to the general Course of our Life. However it is observed in most cases, that God does speak peace to upright Christians, before he takes them to himself. And thus it was with our *Deceased Friend*, of which more presently. But.

S E C T. IV.

*Secondly*, Let us Consider her Carriage in each *Relation*. There were many things imitable in her Example, as a Wife, a Mother, a Mistress, &c. Her *Affection* and *Reverence* to her *Husband*, were very observable. When he, among many other of the faithful Servants of Christ,

was Silenced, and forbidden to Preach though she had then Children, and like to have more, and a considerable Maintenance was thereby to be stopped, and a growing Family to be cast upon the Providence of God; and many urged her to perswade him to comply with the Imposed Terms; she wholly declin'd it, and would rather trust God in a Suffering State; leaving him intirely to his Conscience, as the fittest Judge of his Obligations, Trust, and Duty, in that Case.

When afterwards, of Consequents to his Nonconformity, he met with any Difficulties, by continuing to Preach, she patiently submitted, and took joyfully the spoiling of their Goods; saying often, when his Person was in hazard, That she was ready, rather to adventure her own Life, than that his should be in danger: as apprehending his to be more valuable to the World, and the Interest of Souls, than hers, or Twenty such,

*This Affection* she continued all her Life, advising her Children in her last Sickness, to be careful of their Father, and tender of him in her Absence: for by a mild, and good a word, she spake of her

*Dissolution*

*Dissolution*, then in prospect. Advising them withal to Love one another, and be kindly affectioned to each other: Praying particularly for her Son, whom she had the Comfort to see settled in the Sacred Work of the Ministry, that God would furnish him with suitable Strength of Body and Spirit, and crown his Ministry with an abundant Blessing.

Not long before she died, she thankfully owned the Goodness of God to her, in the Spiritual Assistance and Comfort, she received by *such Relations*, who had an Interest in Heaven, and could plead it for her in Prayer, while she was languishing on a Sick Bed. *O what a Mercy is it*, (said she, when her Husband and Son had both been Praying for her, with great Fervency and enlargedness of Heart, ) *What a Mercy is it, that I should have such Relations, to plead with God for me.* And, at last, when she took her Farewel of her Husband, *she thanked him for all his Love, and all his Prayers*, as audibly as she was then able to speak.

Many Memorable things she said, by way of Counsel and Advice, to her Children. As concerning the *Decentfulness*

*ness of the Heart*, and the need of searching it again and again; for God knows it, and will not be mocked. Exhorting them to seek God with their whole Heart, to Pray fervently, and importunately for his Grace and Favour, and not in a slight and overly manner, as if they were indifferent whether God did Answer, or Deny. I hope they will remember it, and act accordingly.

At another time, in her Sickness, she cried out, whilst her Children were about her, *O Love the Lord all ye his Saints! Love the Lord ye my Children! Love him, Fear him!* She desired that they would Pray for her, and she assigned a good Reason why they should; For, says she, *I have often Prayed to God for you, when you could not Pray for your selves.*

Under this Head, I might add somewhat of her Carriage even to *Servants*, to whom she gave the most Seasonable Counsel, particularly in her last Sickness, to the Servant that attended her, to be much in Reading the Holy Scriptures, to value Catechising, and be diligent in learning the Principles of Religion, to be faithful in her Place, &c. But this leads me,

SECT. V.

## S E C T. V.

*Thirdly*, To the Last Scene of her Life, to speak of her deportment under Bodily Weakness and Pains; under which her Patience and Submission were very becoming, and truly Christian. When a day or two before she died, her Relations seemed more than usually concerned; She asked them why they were so; saying, *It is not Death yet; I may out-live this, and be buffeted by Satan, as a Roaring Lion, before I die.*

When she could not sleep in the Night, she said the next Morning, *I thought this would have been a Comfortable night to me: but presently recollected her self, saying, So it is, for it is a Mercy I am out of Hell, when Ten thousands are cast into the bottomless-pit, that never sinned as I have done.*

How well she bore her own *Sickness*; and how little solicitous she was about the Issue of it, is evident from her own words; *O how comfortable is Death, when sin is Pardoned, and God Reconciled? O that*

*I*



*I might entertain kind, and good Thoughts of God, and trust him, though he slay me* When spoken to about her Recovery; She could say, *I do not hope it; and blessed be God I do not desire it.* When asked, Are you not in a streight about it? Are you willing to leave Husband, and Children, and all to be with Christ? She declared her *Willingness.*

It is true, sometimes she complained, that she had not such vigorous, lively, melting Affections, in Sicknes, as sometime formerly in Health: yet she depended on God still.

VWhen she was Asked, VWhether she kept her Thoughts employed about Heaven? She Answered, *I do what I can.* And the Night before she died, after a little silence, when she was questioned concerning her Thoughts, VWhat she was thinking of? She Answered *Three things,* (which are fit for all of us often to think of) *a Deceitful Heart, a Painful Death, and a Tempting Devil:* God restrained the first, and carried her above the Fear, and Feeling of the Second: for though she said, *She feared a hard Death,* as many Holy Persons do. Yet she added, *I sub-*

mit to the will of God, he will not lay upon me more than he will enable me to bear.

VWhen the 17th Chapter of *John* was Read to her, where are those remarkable Consolatory words of Christ, *Father, I will, that those whom thou hast given me, may be with me, to behold my Glory*; though she could hardly speak, so as to be heard, she made a shift to say, *O Excellent, Excellent*; expressing her Faith, and Hope, and Joy, as far as her weakness would permit.

Her Humility, and Thankfulness was very conspicuous during this Sickness. *O what a Mercy is it*, said she, *that such a one as I should have Hopes of Heaven, of the Pardon of Sin, and of an Interest in Christ?* And yet when any of those holy expressions she used, were repeated in Prayer to God, by those who assisted her, She desired, no such Speeches of hers should be mentioned to God; *For*, says she, *my Frame is not equal, and alike a'way. I cannot think, and speak the same things, at one time that I do at another.*

An hour or two before she left this World, she testified her desire to be with Christ; saying, *How long! O Lord, how long!*

long! (if my Work be done) Come and deliver me! She begged they would pray for her, that her Strength might hold out to the last; that God would not leave her, nor hide his Face in the Agonies of Death. She desired rather to be dissolved, than to continue in the Body: saying, *I Look, I Long, I Hope; O when will the hour come? Must I tarry, and endure another Night! Come Lord Jesus, come quickly! Hast thou no Bowels for me? Whilst thou wert on Earth, thou wert full of Compassion to poor Sinners, and art thou not the same in Heaven?* After this, she owned her self refreshed by Prayer, and that though her Body was weak, her Heart was in a good Frame; being much recruited, and encouraged by Prayer. And so she commended her soul to God, calling on him to the very last, for his merciful Assistance, and Succour, through the dark Valley, and to accept and receive her departing Soul; and so she died in the Lord, and slept in Jesus.

God grant to us, as he did to her, saving Help in that hour of Darknes and Trouble; and enable us to follow the Exemplary Faith and Patience, of those who are gone before; that with them at last, we may receive the end of our Faith

Faith and Hope, the Salvation of our Souls, and the Resurrection of our Bodies in the day of Christ, who is the Resurrection and the Life; in whom, whosoever believes, shall never die the Second Death; but the Spirit, that raised Christ from the Dead, shall quicken our Mortal Bodies, and make them like to his most glorious Body, that with Soul and Body we may be for ever with the Lord. *To him be Glory for ever and ever. Amen.*




---

F I N I S.

---

---

*Books to be Sold by A. Chandler, of  
the same Author.*

**T**He *Mourners Companion*, or *Funeral  
Discourses on Several Texts.*

*An Exhortation to Repentance, and Union  
among Protestants.*

*The Present Correction and Reproof of  
Sin; or a Discourse on 2 Jer. 19. Thine  
own Iniquities shall Correct thee, and thy  
Backslidings shall Reprove thee.*

---

**A** *Sermon of St. Peter's Sin, and True  
Repentance. Printed for S. Wade,  
at the Bible under the Piazza of the Royal  
Exchange in Cornhill.*

of

ral

tion

of  
ine  
thy

rue  
ade,  
oyal